THE Universalist Leader

Boston November 3, 1923 Chicago

Universalism Seeks to Make Effective the Purpose of Christ

THE primary business of the Universalist Church is to carry on, in loyalty to its truth, the spiritual enterprise which Jesus began twenty centuries ago. Beneath all changes of thought and emphasis and particular endeavor it is of first importance that we recognize clearly and with whole-hearted devotion that the original reason for our being is that Jesus of Nazareth lived, that God gave Him a work of supreme importance to do, that he could not finish it and has handed it on to the generations that have followed. It is the work of helping men to live as sons of the Heavenly Father and as brethren of each other. To aid in establishing the kingdom of God, wherein love shall be the scepter, brotherhood the only title to nobility, and wherein he who would be chief must serve, is the purpose, more compelling than all lesser purposes, which justifies our existence and vindicates our faith. Our interest in the Universal Fatherhood of God is in Jesus' affirmation and use of it more than in John Calvin's denial. Our religious ancestry runs farther back than Hosea Ballou and John Murray. We claim our full share in all the streams of spiritual invigoration that have flowed from the Master of men. So far as our primary business is concerned, we are here to proclaim a message as if it had come to us directly from Jesus Christ through centuries that had never denied it. In these days of broadening fellowship among Christians who have a common spiritual outlook, who are agreed on what Jesus came to do and on the essentials of the faith by which he would do it, we accept the fact that our distinctiveness must more and more be the distinctiveness of efficiency in a common task. That is at once an opportunity and a challenge.

Frederic W. Perkins.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

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—*From an Editorial in the Leader.*

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

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176 NEWBURY STREET, BOSTON
DORCHESTER AVE. AND 60th ST., CHICAGO

Who's Who in this Issue

William Adams Brown, Roosevelt Professor of Systematic Theology since 1898 at Union Theological Seminary, is a member of the Administrative Committee of the Federal Council of Churches of Christ in America, the author of a number of books on religious subjects and a member of the editorial boards of the *Constructive Quarterly* and the *Hibbert Journal.*

* *

This "I-know-it-all" and "Disagree-with-me-and-you're-a-crook" policy would be suitable either to fundamentalist or Klan. The institutions have a great deal in common. Unless I am a very poor prophet, fundamentalism and the Klan will slip out the back way, off the stage, one of these days, hand in hand. When we have arrived at the decision that hating achieves nothing, there will be no room for either of these tendencies. (*Lloyd C. Douglas, in Christian Century.*)

* *

What we liberals want to know is this: How can Bishop Lawrence tell his clergy and people that you can say the Creed before God and man of a Sunday morning and yet not believe it? . . . It is impossible and preposterous for even a bishop to tell an intelligent person that he may mumble aloud the unequivocal terms of the Nicene Creed at the regular service but separate as he will, in his quiet conscience, what he believe from what he does not believe. (*Christian Register.*)

* *

A magazine writer says we need a new religion. But let's not do anything rash until we try the old one. (*New Britain Herald.*)

* *

Another reason why there were so many born leaders in the old days was because there were so many born followers. (*Stamford Advocate.*)

* *

A cotemporary journal lays emphasis on the fact that a congregation differs from an audience. It says that "an audience is a crowd, but a congregation is a family." Here is the strength of the church. The congregation may be small and relatively of little influence, but it is distinguished from all other groups in the community by what is called with meaning "the bond of spiritual fellowship." Next to home relationships, those of the church are the most sacred and binding. (*Christian Register.*)

* *

It is announced that the Bible has been successfully translated into the language of Chicago. That should facilitate the work of the heroic little band of missionaries who have sacrificed all the joys of civilized life in the hope of carrying some enlightenment into Darkest America. (*Buffalo Express.*)

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The Universalist Leader

Two Dollars a Year | 105th Year | New Series | Vol. XXVI No. 44

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

THE GENERAL CONVENTION

IT is too soon to pass judgment upon the Providence Convention. Of this we are sure, that it did many things and heard many things worthy of our erious study in the months ahead.

We owe to ourselves and our associates in a great piritual enterprise the duty of being informed.

What was done? What is its significance? Knowlge makes the sound basis for work. Knowledge aves the way for repentance and amendment. nowledge leads to devout thanksgiving.

We intend to dig out the facts and publish them eek by week—things we ought to know but do not now. The Board of Trustees has directed that the tal things done at Providence be published at once nd mailed to all parishes.

In this issue we make a brief statement of the tion of the Convention. We will follow it up next eek with the exact text of the more important reso-tions and recommendations.

The Convention itself was interesting and imortant. It brought representatives from nearly all arts of our denomination. It did us good. But the llow up work of publicity, of meditation, of prayer, consecration to a real Christ Crusade, may make rovidence in very truth "God's good Providence to ."

* *

MENTAL HEALING

THOSE who heard Dr. Williams and Mr. Ruggles on "Mental Healing," at the General Convention, were impressed by their sincerity, earnestss, devotion and ability. We may be mistaken, but ere seemed to be in much that they said an implied buke to those of our ministers who have not taken mental healing and our editors who do not feature is thing week after week. Perhaps our suspicion the result of a guilty conscience.

It seems to us, however, that about the last ing these apostles of healing ought to ask or want to have ministers generally take it up. It would ake a laughing stock of the whole business. Unread, trained, inexperienced, they would do much harm. e ourselves could face dissolution or even lingering ness unmoved, but the thought of a formal mental eatment from most of our ministers would make us ay for sudden death.

There is no question, however, but what we all can read in this field with profit to ourselves and to our congregations.

We can listen with pleasure to such able expositions as we heard at Providence. We can watch with open mind the development of the new work. And if we don't feel inferior and apologetic because we are not healers, we do not feel superior. We rejoice in our brothers' gifts and we hope they rejoice in ours.

* *

YES AND NO TO SOCIAL WORK

AS one who has been through the mill the Rev. Fred Moore urges ministers not to go so deeply into social work that they become mere community errand boys and neglect their true social work of inspiration.

We concur in the warning. We must add, however, what Mr. Moore would be the first to admit, that this energizing and inspiring of men to do social service, to feed the hungry, clothe the naked, care for neglected children, give shelter to the homeless aged, educate the handicapped, promote public health and a thousand and one other noble things, can never be done by men ignorant of these things. Men must have enough contact with social service or public welfare movements to know what they mean. Only by first hand contact with the poverty and suffering of the world does a man get his eyes opened, his brain informed, his heart stirred so that he can stir others. Nor can any minister preach with power if preaching be the end of it, when all around him these tasks of society are neglected.

Duty varies with times and places. If a thousand wretched refugees pour into the village Sunday morning between 2 and 6 the mightiest preaching is practise, and the most Christian church is that which makes beds of cushions and serves hot soup in the vestry.

It is a shocking thing to see so-called Christian churches shut their eyes to the misery of men at their very doorsteps, and it is a nauseating thing to see them leap into the limelight, interfere with agencies far better fitted to do the work, and exploit misery for advertising purposes.

The true field for most churches is, as Mr. Moore pointed out, in co-operating with existing social agencies, cheering them, raising money for them, and

interpreting their tasks to them in the light of the gospel of Christ.

But there are vast areas of the earth and many spots in our own country where the duty of the Church is to get into the thick of it, take back the functions the Church alone performed in early ages, and do almost every conceivable kind of social work.

For to millions the Church is the only hope.

* *

A LAWLESS DEMOCRACY

"WE have heard much," said Bishop Wm. F. McDowell of the Methodist Episcopal Church to the Citizens' Conference in Washington, "about making the world safe for democracy. We need to understand that a lawless democracy is not safe for the world."

There is no quest on before the American people more fundamental than the question of law enforcement. Can we enforce the laws we make? Will we do it? If we don't are we prepared to take the consequences? Just as sure as the revolution of the earth on its axis, this country will roll on into anarchy or despotism if we do not succeed in teaching respect for and obedience to law.

Some of our just pride in our free institutions is weakened when we see the statistics of crime in the United States.

Whether it is a law against liquor or drugs, or a law guaranteeing freedom of speech or of the press, or security of life and property, or no discrimination because of race, color or previous condition of servitude—if it is the law it must be obeyed.

The Citizenship Conference in Washington has been a success in calling attention to the viciousness, wickedness and danger of lynch law, mob law, war hysteria law, and Jim Crow law, as well as the danger from the Senator or banker or bootlegger or college boy who is a law to himself.

* *

ALL SOULS' DAY

WHEN a man standing upon the seashore sees a steamer upon the high seas and watches it until it dips beneath the horizon, if he has no friends or loved ones on board he is likely to turn about and think no more of it. It no longer is in sight, and so it passes out of mind also. If, however, some loved ones or friends are aboard, then he watches it as long as he can, and follows it in imagination and with his affections as it plows its way over the mighty deep until it reaches the haven, and in the meantime remembers in his prayers those loved ones.

There are some persons who reluctantly and anxiously watch the passing of their beloved ones, but once having departed they rarely think of them again, nor commune with them in the spirit, nor meditate on their life in the eternal world, nor even wonder about their condition. Having departed, they no longer have a warm place in their hearts. There are others who have no hope of immortality, and it is quite natural that they should cease to think of the dead. There are others who, because of the dense fog of agnosticism, do not follow their dead beyond the confines of the earth. There are some persons who may believe more or less in the future life, but the cares and anxieties, the pleasures and distractions of this world engage their minds so much that they have neither the time nor the inclination to think of the departed. It puts a damper upon their earthly enthusiasms; it gives a chill to their heated brains. It must be said that most of us who have been brought up in the Puritan tradition think too little of the departed. We are in danger of supposing that, once dead, they are beyond interest in us and any sort of contact. We have a feeling of fate with respect to death. It settles so many things, and severs so many ties, that we have come to think it settles all things and severs all ties.

This has saved us, no doubt, from much superstition, crass notions and base traffic in money matters in hope of saving the dead souls from torment, but it has brought us not a little impoverishment of affection, and close confinement of our interest in loved ones only to this world.

The heart of humanity, however, has been truer to its better instincts and more humane in its faith and hope for the dead. Always and everywhere there have been persons who have cherished the memory of the dead, loved them beyond the confines of time and place, and dared to hope and even pray in their behalf. In particular, the Christian Church has cherished such interest in the departed for many centuries, and the Roman Catholic and Greek Catholic Churches, and many Protestant Churches, have in their calendar of festivals "All Souls' Day." All the souls who have died in the faith, and not simply the great saints, are remembered and loved, prayers are offered for them and they are even invoked in aid of those still living.

The Universalists and other liberal Christians have gone farther in their faith and love. We not only love our dead and cherish their memory, but we hold that there is no fate that has fixed their destination, no power in them, or against them, or over them, that makes their future hopeless. In a profounder and truer sense literally "All Souls' Day" is celebrated only by persons who cherish this higher faith and wider hope. We hold that all souls are the children of God. They are not dead, but live by Him and unto Him. They are in His care and keeping, and nothing in the universe can take them out of His hand, nor sever the ties that bind them to His heart. All souls are the subjects of salvation, here and everywhere, and now and forever. The one divine process which began with birth and goes on forever is the educational process. Through all the experiences and vicissitudes of life, the one divine aim and purpose is the redemption of the soul.

Ours is a faith that bases the life of the soul here and now, anywhere and everywhere, in the life of God, that dares believe that God will succeed with every human soul, that at last, sooner or later, every soul will be in tune with the Infinite, that one day all will be harmony in this universe, and no sinful soul will make a single discordant note.

This is the greater and the nobler conception of "All Souls' Day," and we have a right to celebrate it with a triumphant faith, a confident hope, and an abiding love with respect to all souls.

D. E.

Shall the United States Join the World Court?

William Adams Brown

WHEN President Harding proposed, as part of his promised program of international co-operation, that the United States should join the World Court at The Hague, he did what to most plain Americans seemed the obvious and sensible thing. The United States had for many years been advocating the judicial settlement of international disputes. One of our eminent jurists, Hon. Elihu Root, had been largely responsible for framing the plan under which the Court was to operate. Another American, Hon. John Bassett Moore, had been serving as one of its judges (though, unfortunately, not by our nomination). In this one thing at least wicked Europe seemed to have done the thing we had asked her to do; why should we not give her our blessing and active help in making the experiment she was undertaking a success?

Yet no sooner was the proposal made than voices were raised in opposition, and so formidable was the outcry they made that President Harding in his St. Louis speech, without abandoning his advocacy of the Court, thought it wise to make such concessions to its opponents as, in the opinion of not a few intelligent observers, seriously to jeopardize the success of his plan. In his last published address, released only two days before his death, he reaffirmed his original position while at the same time declaring himself ready to follow any method which would accomplish the desired end. "The big thing," he said, "is the firm establishment of the Court and our cordial adherence thereto. All else seems mere detail. . . . Personally, I should vastly prefer the policy of submitting all controversies in which we are concerned to the Court as it stands to-day as against any other agency of settlement yet devised. As President, speaking for the United States, I am more interested in adherence to such a tribunal in the best form attainable than I am concerned in the triumph of presidential assistance."

What are the objections which can be made to so reasonable a proposal? They are in substance, two.

1. The Court is the creation of the League of Nations. Joining it will commit us, in principle, to the League.

2. The Court has only partial jurisdiction. It deals with such disputes only as may be referred to it. The only Court worth our while to join would be one which should have complete jurisdiction of all international disputes and therefore make it possible to outlaw war altogether.

It is quite true that the Court was established by the League in the sense that the League took the steps which made the Court possible. The League appointed a commission of international jurists (of which, by the way, our own Elihu Root was a leading member) to prepare a plan to be submitted to the nations for their acceptance. But the Court was constituted by the original action of the nations themselves which gave their final adhesion to the plan through their regular constituted authorities. It is further true that the Council and Assembly of the League serve as electoral bodies for the choice of judges, but they act only on the nominations of the "Permanent Court of International Justice," an older body established as a result of the first peace conference, on which body the United States is already represented.

If this protection be not enough President Harding has suggested the following further reservations which there is every reason to believe will be acceptable to the League:

1. It is recognized that no legal relationship is involved in our joining the Court.

3. The United States may participate in the election of judges through representatives designated for the purpose and on an equality with other states.

3. The United States will pay a fair share of the expenses of the Court.

4. The statute establishing the Court will not be amended without the consent of the United States.

Are we, then, to take the position that the League is so pernicious a body that even when it does the thing we want in the way we want it we will have nothing to do with it? This is a logically possible position, but it is one which we have already officially abandoned with the full approval of the best public opinion in the United States. We are already co-operating with the League in a variety of philanthropic and educational enterprises—the war against opium, the suppression of the white slave traffic, the repatriation of the Russian and Greek refugees, and the like. If it is right to co-operate in fighting the battle against the suffering and degradation which the war has caused, surely it can not be wrong to co-operate in setting up an agency which will help to prevent such suffering and degradation in future.

But, it is objected, the plan does not go far enough. The competency of the Court is restricted to the kind of cases which the nations may be willing to send to it. While any nations may agree among themselves to make submission of their international disputes to the Court compulsory, the Court itself has no authority in any matter until it has been submitted to it. Such a tribunal falls short of the ideal which is cherished by believers in the fullest international co-operation. They desire a Court with full authority to deal with cases of all kinds, a Court which, in the international sphere, would have the same position of dignity and authority which the Supreme Court has in the United States. Compared with this ideal the Court we are asked to join, we are told, is a poor makeshift which may easily block the way to something better. What we want is not a device for handling questions which the nations do not think important enough to go to war about. We want to be rid of war altogether. A Court that it is to be worth our while to join must have written in its constitution the outlawry of war.

One may deeply sympathize with the motive which inspires this opposition and yet believe that it is misguided and may even be mischievous. The question is not whether we desire to substitute law

for war altogether, but what are the steps which will bring us nearest to the place where such substitution will be possible. Will joining the present Court help us to reach this place or will it hinder us? If joining will help us then, obviously, it is our duty to join. The fact that the present Court does not give us all that we want is not a reason for abstention, it is a reason for using the leverage which co-operation would give us to lift the expectations of mankind the next step higher.

There are three things which will be accomplished by our joining the World Court. 1. It will help to convince Europe that we are really in earnest when we say that we desire the peaceful settlement of international disputes. 2. It will give the Court such added prestige that it will be easier to secure for it larger powers in the future. 3. It will put us in a position where we can work for this outcome with increased self-respect and greater promise of success.

In the first place, it will help to convince Europe that we are really in earnest when we say that we desire the peaceful settlement of international disputes. Every one professes this desire, to be sure. Mussolini professed it at the very moment his guns were firing on the orphans at Corfu. "This is not war," he said, "war is the last thing in our thoughts; this is peaceful occupation." But to the relatives of the children who were shot it is difficult to explain the difference. The only way to show people that you are in earnest when you say you do not want war is to take active steps in setting up a substitute which will make war more difficult.

But, we are told, the present Court does not go far enough. It deals only with certain disputes and these only if it is asked to do so. It has no original jurisdiction. Granted that this is so, how is this defect to be remedied? By standing aloof and criticising or by helping to create the public opinion which will make it possible to give the Court larger powers? As long as the Court represents only a part of the civilized nations, even if that part be considerable, its authority is so far forth weakened. With the accession of each new power it gains new dignity and becomes a more efficient agent for the increasing body of public opinion which believes that the future of civilization depends upon our ability to bring about the complete substitution of law for war. By joining the Court we increase its authority and make it a more efficient instrument for preventing war.

But, we are further told, to make the Court what we really want there must be radical changes in its constitution and authority. Granted again. But by whom are these changes to be made? By those who have held aloof from the Court during its formative period and impugned the motives which have led to its establishment, or by those who have been in it from the first and have had a part in shaping its policy? The more keenly we feel the limitations of the present Court, the more sincere we are in our desire for a Court of larger authority, the more actively should we advocate the United States joining an enterprise which, even if it does not go as far as we should like, is at least a distinct step toward the goal we all desire to reach. If we are to influence the nations of Europe to do the big things that we think are right we must be willing to help them to do the lesser things they are now trying to do that are right. Co-operation in lesser things is the surest way to co-operation in greater. Nothing would do more to increase the prestige of the United States with right-thinking men in Europe, nothing would more quickly convince them that we are really sincere in our desire for a peaceful and co-operative world, than to have the United States join the Court with the reasonable reservations proposed by President Harding and then throw all its influence into making it stronger and better.

General Sunday School Association at Providence

THE Monday morning session of the General Sunday School Association Convention opened with a devotional service conducted by Mr. Ruggles, of Oakland, Calif., which was followed by an Institute, the final of the series, on "Enlisting Our Workers," under direction of Dr. Roderick J. Mooney. Dr. Mooney began by saying quite flatly that an improperly officered Sunday school was a short circuited Sunday school and could not hope to function successfully. He urged his hearers to get out of the land of don'ts into the land of dos, reminding them that Jesus went about *doing* good. Whenever he found people in his own Sunday school saying don't, he declared, he got them out of there at once and made trustees of the church of them if he felt he had to use them somehow. The adult inefficiency of the Universalist, according to Dr. Mooney, is distressing, and in no position is there a greater demand for definite efficiency than in the Sunday school. To this end brains are demanded. Pastors looking for a coterie of nincompoops to put into their Sunday schools are making the greatest mistake of their lives. Dr. Mooney enlarged upon the three c's which he had found essential for Sunday school work—conviction, construction and consecration. We want no embalmers, undertakers or mummifiers for teachers, he said, nor neutralizers, but consecrated, intelligent men and women who are capable of educating and developing the spiritual powers of their pupils. Dr. Mooney closed his talk by giving several examples of ways in which he obtained workers for his Sunday school, how he picked them out and how he persuaded them to help him.

The business session of the Association was called to order by Dr. Huntley. After the usual preliminary business, reports were read. Dr. Huntley supplemented the report of the treasurer by reading the budget drawn up for the coming year, and comment was made from the floor upon the low figure in the item of Board expenses. This was kept down, Dr. Huntley explained, by the fact that only three members of the Board were in the vicinity of Boston and could meet regularly, the others being consulted and giving their opinion by letter.

The report of the Executive Board was read by the Rev. Francis W. Gibbs and covered in *resume* the history and accomplishments of the General Sunday School Association since its organization ten years ago.

The great amount and variety of the work covered by the Association was outlined by the reports of the Departmental Superintendents. Mrs. Cushing reported for the Department of Sunday School Music, calling attention to the new hymnal and suggesting a plan for preparing a leaflet that would help improve the music in the local schools. She recommended also a state supervisor of music. The Rev. Sara L. Stoner, reporting for the Home Department, regretted that she could give no tabulated statistics as the work of the department was so largely intangible. She stressed the need of more local and state superintendents so that no one of them need have more than ten members under supervision. There are now from one to 100 members under one superintendent. The Rev. Mary A. Hadley of Maine supplemented this by reporting for the Cradle Roll at large seventy-five members under five years of age and ninety-three graduates.

The report of the Department of Social Service was given by Superintendent John Ratcliff, who spoke of its pamphlet for a program of citizenship, its traveling poster exhibit, which he wished could have more invitations to travel, and the stereopticon lecture on citizenship in preparation at the present time.

The Rev. Harry Adams Hersey, superintendent of the Temperance Department, urged the Sunday schools to continue to emphasize the dangers of alcohol and not relax simply because of the eighteenth amendment. Teaching the evil effects of tobacco he declared to be more difficult and even more important, because, while we would be teaching only potential drunkards, we were, in many cases, teaching actual smokers.

The Rev. U. S. Milburn reported for the Stereopticon Department that the short illustrated lecture was increasing in popularity and many schools were equipping themselves with lanterns. There are nineteen stories now available, seven having been added during the past year and several more being in preparation. These may be had for the asking free of cost except for the postage.

The Rev. A. Gertrude Earle, in her capacity as a sort of multiple superintendent, gave the reports of several departments. The Missionary Department has found growing interest and response. The New Schools Department reports 122 schools organized since 1913. As some of these have taken the place of schools which have passed out of existence during the same period the total actual gain is seventy-seven. For the Standards Department Miss Earle explained the standards and their requirements and gave the statistics of the schools meeting them, there being sixty-three Affiliated schools, ten Standard schools and three Honor schools. Under the Big Brother Department various schools have been put in touch with smaller, less successful ones, helping them and gaining missionary education of practical value for themselves. Miss Earle said she was in need of two more Big Brothers at once, for Red Hill and for Walter, Va., and several delegates promptly volunteered their schools from the floor for these positions.

The report of the Auditing Committee was followed by that of the Committee on Recommendations and Resolutions, read by the Rev. Lucy Markley, parts of which were discussed at great length and with considerable vigor. Particular enthusiasm was manifested over the recommendation that the Institute work be carried on vigorously and that if feasible all schools send at least one worker a year. Mrs. Janet Blackford said that the Connecticut State Convention paid the expenses of four representatives from each Sunday school to an Institute. Some discussion was occasioned by the recommendation that the slogans be continued and the affirmative and constructive tone intensified. Many considered the slogans so good that they doubted whether it would be possible to improve them. The Rev. Hannah J. Powell reported the slogans so popular in her community in North Carolina that she had found them hung on the walls of the lumber mills and in the dining-rooms of the mill boarding houses.

It was recommended that Daily Vacation Bible Schools be conducted or assisted by our workers in all possible places, and in support of this policy Mr. Hempel, Mrs. Chamberlain and Mrs. Blackford testified as to the success and value of those with which they had had experience.

After the report of the Committee on Recommendations had been revised and accepted a report was read of the committee appointed to investigate the subject of Week Day Religious Education. This report will be printed in full later. It occasioned so much comment and discussion and the subject was found to be so intricate that it was finally decided to take no action on the matter until the report could be printed and studied carefully by all the members of the Association.

A letter to the Trustees of the Universalist Publishing House, signed by Francis W. Gibbs, Ethel F. Manning, Elizabeth M. Perkins and George E. Huntley, and submitted by them at the request of the Committee on Sunday School Publications, was read by Mr. Gibbs. This letter contained two sets of suggestions—first, a list of publications that would meet the ideal if the matter of expense did not call for any consideration; and, secondly, a list that would seem feasible for a denomination of our limited size and resources. The letter dealt with suggestions for revision, or publication of additional lessons, story papers and magazines.

The business session closed with the report of the nominating committee and the re-election of the same officers for another term.

The Conferences

On Tuesday a series of group conferences was held under the direction of Mr. Carl A. Hempel. Mrs. Sarah Morgan Mercer of Nashua, N. H., conducted a conference in the morning on "The Elementary Child." She stressed the importance of creating an atmosphere conducive to worship, explaining that it was not possible to teach little children to worship simply through instruction. They learn far more by imitation and we must, therefore, be very careful of

our attitudes and actions during the service of worship. Mrs. Mercer advised a period of meditation in every such service, even for the littlest children. She discussed with the members of the conference the best use of pictures and music in creating this reverent atmosphere, and the importance of pre-session activity in preventing the development of a rollicking spirit while the children waited for the regular session to commence.

The conference on "The Y. P. C. U. and the Sunday School" was conducted by Granville Hicks, editor of *Onward*. Admitting to begin with that the problem of every church is to conserve time and energy, Mr. Hicks raised the question of how far the Sunday school and the Y. P. C. U. duplicate each other's work. He offered his hearers three propositions for their consideration. First, the Y. P. C. U. might be abolished. In some Sunday schools the senior department is organized for mid-week activities, but even with this substitutional arrangement the young people are denied a certain amount of initiative when under the control of the Sunday school. In a small church this sort of organization is impossible anyway, and such an individual young people's group of the Sunday school is bound to lack contact with other groups. The second proposition was some provision for co-ordination between the general societies. Would it not be advisable for an official channel to be organized for co-operation and to discuss the area where they tend to overlap? The third proposition was a plan for co-ordination of the Y. P. C. U. and Sunday school in the individual church. Could not the general committee work out a plan that would function in every case? At this point Mr. Hicks called on Carl Hempel, director of young people's work in the Lynn church, to explain the system of co-operation which is working so well there. Mr. Hempel explained that the members of the senior class automatically become candidates for the Y. P. C. U. and that the supervisor is on the membership committee. In addition the Sunday school undertakes some of the financing for the Y. P. C. U. suppers. It was generally agreed by the members of the conference that the Sunday school should serve as a recruiting ground for the Y. P. C. U. and that the latter should help in the training of teachers for the Sunday school.

Samuel T. Cushing, superintendent of the Arlington, Mass., Sunday school, conducted the afternoon conference on "Sunday School Administration." By drawing on the blackboard a chart indicating the interrelation of Sunday school officers and teachers he brought out clearly their respective duties and responsibilities. Mr. Cushing insisted that it was not the job of the superintendent to plan the educational program. He is the executive head and religious education should be under the direction of a supervisor of instruction.

Mrs. Elizabeth Marshall Perkins talked on "The New Curriculum," explaining with particular care the program used in her own school. She recommended a program of three periods, first a drill in memory work, then the service of worship, and finally the period of class instruction. Mrs. Perkins felt that any talk or story should come in the first period so as not to break in upon the atmosphere of reverence, so important to the service of worship, with anything that would tend to stimulate or excite. Some other members of the conference maintained that they had used the five-minute talk as part of the service of worship successfully.

Other conferences which were held at the same hours were those of Mrs. Mary I. Chamberlain on "The Home Department," Miss Jennie Lois Ellis on "Missionary Tasks and Teachings," Mrs. Janet Blackford on "The Daily Vacation Bible School," and Mrs. Katherine Haskell Ball on "Story Telling."

Platform Meeting

At 7.30 p. m. Dr. Huntley, presiding, introduced President J. M. Tilden of Illinois, who presented the greetings of the Trustees of the General Convention and spoke especially about "Our Children." The child problem is the greatest that the world faces. Those who find fault with the youth of to-day have forgotten their own childhood. A boy is a gregarious animal. Then let his father gregare with him. It is not fair for parents to throw the responsibility for their children upon church, Sunday school or grandparents. Cultivate the good-will of the young by being young with them.

The Rev. Harry Adams Hersey was introduced as "a minute man"—that is one who can build a sermon in sixty seconds—and took for his subject "Money." He showed the great gain that has been made by our Sunday schools in the last ten years. We are rebuilding our Church from the foundation up. We need $2,500 to pay the expenses of the Sunday School Association for the next year. Members of the Convention pledged $1,750 toward this amount, thus insuring raising the necessary sum.

Dr. Huntley then introduced Prof. Luther A. Weigle of Yale University as one whom we have known and loved for his work, for many years. Professor Weigle spoke upon "The Educational Service of the Christian Church in the Twentieth Century."

Two well known Englishmen have recently expressed themselves upon religious education. Mr. Wallace thinks that the Church, having failed to influence mature people, has turned to the children as a means of self-perpetuation. Mr. Wells, on the other hand, feels sure that religious education spells the salvation of the world. On mission lines the work of the Church is becoming increasingly one of religious education. We send our children to the public school, but the public school gives no place to religious education.

There were originally three attitudes in various sections of our country toward education. In one section education was thought to be a private affair; in another it was thought of as a church affair; and in a third education was thought to belong to the state. The public school, born in New England, prevailed. Not with intention but almost by accident religion was ruled out of the public school. At first the object in establishing the public school was distinctly religious—children must learn to read in order to read the Bible. Religion has been eliminated from our schools because of our sectarian differences. At once we think of the difference between Catholic and

Protestant. The Catholic Church has objected to the use of the Protestant version of the Bible, and not without reason from their standpoint, when we remember, for instance, that where the Protestant Bible says "repent" the Catholic Bible says "do penance." But the main cause of the banishing of religion from the schools has been the differences among Protestants.

Now what is the problem? In 1870 there were 500 high schools in the United States; in 1923 16,000 with over two million pupils. For all these religion is left out at the most critical period of life. There is no human interest left untouched by these schools, except religion. It is more dangerous for the schools to omit religion to-day than formerly. Many other things used to be omitted but now the one noticeable omission is religion. The result is that our children infer that religion is not important, or that we can not agree as to what religion means.

What is the remedy? First that the church shall really furnish religious education. The boy compares the church school with his public school to the disadvantage of the former. The average boy holds the Sunday school in contempt. We must make the church school respectable. In the second place the Church must bring about a condition of co-operation with the State looking toward religious education. I do not advocate the return of the catechism to the schools—but we must agree upon some method of religious education.

Ministers' Conference

THE Ministers' Meetings at Providence on Tuesday, closing with a fellowship dinner at the Y. M. C. A., were in every respect a success.

The Rev. Helene Ulrich, formerly of New York City, now of Gorham, N. H., conducted devotional exercises Tuesday morning. The forenoon session was in charge of the Rev. R. H. McLaughlin, chairman. The first symposium was on "Making Our Faith Work." The Rev. Frank B. Bishop, D. D., Southern Superintendent, spoke on "Its Spiritual Ministry."

The Inness Pictures, said Dr. Bishop, illustrate the spiritual ministry of our Church. A few years ago, Mr. Inness was not inclined to have anything to do with any Church, not even our Church. What our Church has done for Mr. Inness has come back to us in these wonderful paintings.

We have a great ministry to people who are adrift on the sea of life, who have lost faith, who can not reconcile science and religion. The Protestant Church is not reaching millions who have lost or are losing religious faith.

There is a strong apocalyptic school of religion which has grown up. Some people criticise it. I do not feel that way. I see in it an attempt of people to connect themselves with God—find God at work here with men. We need roots in the same soil. As the alfalfa goes down twenty-three feet in search of moisture we need to go down to the deep things of God. We need to find God not merely through our feelings but through all the powers of our mind.

No more significant phrase was ever printed in the *Universalist Leader* than the utterance of the Editor a few months ago: "We are no longer defenders of a particular faith. We are torch bearers to those who sit in darkness seeking light."

We are redefining Christianity in terms of service. That is the thing back of the war in the Protestant Church to-day. We are redefining Christianity so that the young men and women coming up to manhood and womanhood splendidly equipped, educated in modern ways, can find happiness in the church.

The Rev. Leon Oscar Williams, D. D., of Buffalo, N. Y., spoke on "Its Healing Ministry." Dr. Williams is a student of psychology and a successful healer himself. He said in part: Mental healing is not simply hocus-pocus. It is scientific. It rests on observation, experiment, verification of results, classification, and interpretation. It is a true science. The evidence is in the reach of any man who will give time to it.

Many diseases are psychic. Others have their roots in psychic causes. Many a man who has dyspepsia has abused his mind and caused his dyspepsia. It is unquestionably true that many epidemic diseases attack men because they open their minds to them.

A man lying on his back with a broken leg may be facing debt, the suffering of his loved ones, the loss of his job. These are things which as pastors we are facing all of the time.

The psychotherapist uses many methods not necessarily related closely. Auto-suggestion is one. Coue is especially skillful in this field. He had no real chance, however, on his visit to this country. Suggestion ranges all the way from the slightest hint to the deepest hypnosis.

There is the method of psychic re-education. What we are to-day is a complex thing. It has taken centuries to build us up. There is heredity in it. There is environment. There are the things we ourselves have put into ourselves. It has been clearly demonstrated that we can rebuild ourselves or be rebuilt.

There is the method of psycho-analysis. There is the impact of personality on personality. I went to the asylum to see the son of an old friend. I treated him and he came home with me. He is home to-day. He is well.

Why not leave the whole thing to the doctors? They don't want it. They are not hostile to it, but they are not trained for it. I am treating doctors myself along these lines. No medical school in the country is fitting men for this work. The average doctor is out of his depth. It is a part of the ministry of religion. It lies in the realm of faith, hope and love. If we are shepherds and bishops of the soul what better thing can we do? Is this not what Jesus did?

When you enter this field you get different views about all of life. Education, political life, social life will be changed. You may come to realize that you have been beating the air, that you have never been down where souls live, where men are. With thousands of others, we as a Church have not risen to the vision. In all our discussion in the *Leader* of a ten-

year program for the Church have you seen anything about this? Two years ago at Detroit we passed some resolutions. Has anything come of it? What more can be said about our failure to seize the greatest opportunity of the century?

The Rev. Fred A. Moore of Massachusetts spoke on "Its Social Ministry." As one who has been a leader in social service in Chicago and other communities and who for some years was an effective leader in War Camp Community Service and Community Service Incorporated, it was expected that he would urge strongly ministers going into social service, but he took the opposite view. He said: More and more our ministers have gone into the field of social service. Are we sure that we can bring the Kingdom of God into the world by relief organizations, child welfare societies, playgrounds, better housing, public health movements and social legislation? As one who has been through the mill, I am convinced that if we as ministers of Jesus Christ expect to bring the Kingdom of God into the world through those channels, we are doomed to disappointment.

For one thing this social work requires special preparation. It has developed a technique of its own. It has grown into a profession. It remains for us in the Church who have had our share of the vision to be leaders of the rear guard. Our part is to create vision and lead our people to support social work loyally.

We ministers must be careful that we do not become submerged in social work, degenerate into community errand boys at the expense of the larger social work we might do. We have the weightier matters of the law to do with all our hearts. The great arena for the minister is where I am standing now, in the pulpit, on the platform of the Sunday school or out on the platforms of the forums of the world to give to men the vision and leadership.

Dr. Frank D. Adams of Detroit spoke on "Its International Ministry," and said in part: We are living in days that try and torture the minds of men. Our civilization seems on the verge of utter collapse. Both at home and abroad we are hanging between revolution and reaction. We are on the verge of another world war. One looks in every direction for a ray of hope. It is a relief under these conditions to pick up a book like Jacks' "Religious Perplexities." He attacks our pessimism with infectious boldness. He shows that throughout the ages of the past where there was no sense of a spiritual crisis they were spiritually dead ages. The great crises of history are produced by religion, not by the absence of it. Our torture to-day is due to an awakened conscience, and not to a dead one. Of course what precipitated the present crisis was the world war. The war brought things to a climax.

Philip Henry Carr, secretary to Lloyd George throughout the war, who had the opportunity to see every important state paper bearing on the war, speaking at the Institute of Politics at Williamstown the past summer, said, "The civilized world, in relation to the problem of war, stands precisely where it stood in 1914. Nations are talking, but they are doing nothing."

Nations seem paralyzed. No organization in the world seems able to do anything about war, not even excepting the Churches. Our Churches are scared stiff. Their moral muscles are paralyzed. And yet it is true that there were never so many individual voices raised like voices crying in the wilderness against the iniquity, the cruelty, the brutality of war. These prophets are demanding that we awake to the peril, that the Church perform its right function as the agent of the Christian religion, or confess its impotence and go out of business.

Public opinion to-day is shaped by three great classes of people—statesmen, journalists, and scientists. I do not include the preachers as a fourth class, because if they perform their duty they serve in all three capacities. If they are suggesting wise remedies, they are acting as statesmen; if they discern the laws of life and apply them, they are as much scientists as the wizards of the laboratory. If they deliver their message so as to get it over to the masses of the people they are performing the function of journalists.

We are all interested in the visit of Lloyd George to this country. He declares that so far as he can see it is a choice between the League of Nations or the destruction of civilization. The Premier of Japan, who is not a Christian, says that the destinies of the world lie in the hands of the religious people of the world. Woodrow Wilson, in his recent article in the *Atlantic Monthly*, sums up the whole matter when he says that we can not endure materially unless we are redeemed spiritually. We can be saved only by being permeated by the spirit of Christ.

Only a year ago Justice John H. Clarke of the United States Supreme Court resigned his position on the bench to work for the organization of the nations to abolish war. A former Cabinet official, George W. Wickersham, is giving his life to this work. I am not at all proud of the fact that my native state of Wisconsin prevented him from speaking before the University of Wisconsin on the technical and specious plea that International Peace is a political question. The greatest tragedy of our age was to put the question of the League of Nations into politics. Like the tariff and prohibition, it should be divorced from practical politics.

The Archbishop of Canterbury, at the opening of the session of the League of Nations, said that the very kernel of Christ's teachings was found in this first attempt to organize peace among the nations.

The scientist realizes more than any one else that as a world we will all go down together or up together; to hell together or to heaven together. No one sees more clearly than the scientist the unity of the race. He knows that the devices of warfare are capable of infinite expansion. Cities like London and Paris can be wiped out in a night.

No nation can remain civilized until all are civilized. This is a statement of our Universalist profession of faith—no soul can be saved until all are saved.

The problem to-day is to bring these isolated voices together, to make a new organization effective against war. Who is to do that work? Can the nucleus of that new group be the Universalist Church? Our influence is limited to the United States of America; but do you know of any nation in as great need of

education in international brotherhood as the United States of America? This brings our resources and our opportunity together. If we as a Church could speak with one voice we could command the attention of the nation.

Our first task is to drive home the basic truth that all men are brothers. We must inculcate it until our people become of one heart and soul, and move with one impact upon the world at large. We as a Church must clearly declare that war is suicide. War is a crime. We must strip the false halo from it. We must change our text-books. We must teach the possibility of eradicating war as well as eradicating any other social plague. It is the same with war as with cholera or the plague. To be rid of war we must cleanse ourselves of the filth of hate, the lice of self, the dirt of race prejudice.

As a Church we must not content ourselves with passing resolutions couched in general language which looks safe. Some Christian men are so wedded to the present order that if it were necessary to change that order to Christianize it they would vote no.

After my sermon at Detroit on this subject, Professor Holmes of Swarthmore was the only man to break the silence which followed. He wrote to the *Universalist Leader*, "What are you going to do about it?"

Nothing is further from my intention or desire than to leave this world helpless in the presence of the bandit nation. We need a world police force, but we want it an international police force. We want to take the wreaking of vengeance away from nations as from individuals, and vest the authority for the settlement of international differences in a great world court.

The discussion was opened by Dr. Arthur W. Grose, of New York, who said: I do not conceive it to be my function to make a speech. I want to state fundamental principles on which this discussion can rest. The philosophy of Universalism is axiomatic. It is axiomatic that the interest of all the world is superior to that of any part of it, that the interest of the nation is superior to any group in the nation, agricultural bloc or any other kind of bloc; that the interest of all the Churches is superior to the interest of any sect; that the interest of the entire congregation is superior to that of any individual in the congregation; and, going even farther, we can say that the interest of the smallest family group is superior to the interest of any one particular member of the family. Do we believe in Universalism? Are we willing to put our conduct to the test? If we are, then let us ask ourselves, "Is this the kind of action which, put into practise, would advance the interests of the group?" I am not sure that we have agreed to universalize our own conduct. Are our local churches ready to universalize their own methods of doing work? Can we say that our people are freer from factional disputes than the people of other Churches? If we can not practise Universalism inside the membership of our own churches, we can not do very much for world peace. Are we Universalists, in our attitude as a denomination, happy about everything that advances the kingdom of God, or do we rejoice in some calamity to others out of which we hope to profit? If we take such an attitude we are not a Universalist Church no matter what our label. Because we can not bring about world peace immediately we are not helpless. We can do something to make peace in our own congregations; we have a man-sized job right there.

I agree with what has been said about the possibility of another world war. It would endanger civilization. No nation might escape. If such a war comes the lives of every man, woman and child would be in danger here in Providence. I am not talking rhetoric; I am talking facts.

General discussion of all the addresses followed. The Rev. Henry B. Taylor of Connecticut said that he would like to see the General Convention face all the facts, disagreeable as well as agreeable. "My impression," said he, "is that we are not going ahead in Japan. We are not going ahead in this country. I should like to have the missionary board explain to the Convention why the old principle of distributing the seed far and wide through literature has not been continued. I should like to see this Convention decide whether we are a congregational body or some other kind of a body. How can we best use our General Superintendent? Who makes decisions for our denomination—the Convention or the Board of Trustees?"

The Rev. Wenonah Abbott of Berlin, N. H., said: "Two of my boys were killed in forty-eight hours; I carried on. I felt that they had given their lives to end war. Then we had an election, and the nation made a football of that for which my two boys had died. The third boy came home an invalid. I felt that the nation had been false to the ideals for which my brave boys died. I would like to start a campaign for world understanding."

The Rev. Charles E. Petty of New York said: "War is a crime. It may be true that we have to meet force with force; but it is criminal suicide to do the wrong thing."

The Rev. Harry Adams Hersey of Indiana said: "Sixty years ago a beautiful young woman died in Providence. Her young brother made up his mind that this world was ruled by a bad, cruel Deity. He felt bitterly that God had no right to take her. Dr. Henry Rugg conducted the funeral service and talked to that young man. He received a new vision, and became the Rev. George W. Bicknell, D. D., one of the most useful men in our ministry. We should have the note emphasized in this Convention of the personal influence of a noble ministry."

The Rev. Myron L. Cutler of New Hampshire, and the Rev. Lucy Milton Giles of Massachusetts also took part in the discussion.

The Rev. Julian S. Cutler of Rhode Island gave interesting statistics relating to Universalism in the past twenty-five years, and said: "I believe in the work of the Universalist ministry; it is the biggest work and the best work to which a man can give his life."

The Rev. Dwight A. Ball of North Carolina, referring to Universalist churches closed in the past twenty-five years said: "Ninety per cent of the churches closed were not Universalist churches in any true sense; they were anti-hellites. When the

doctrine of hell ceased to be an issue there was nothing left for them to do."

The Rev. Edward A. Lewis of Connecticut said: "The reason we are not going ahead as fast as we might is because we are not stressing our distinctive mission. Our Sunday schools grew and our churches developed when people know that we were a different kind of Christian from the Orthodox. It is necessary to emphasize our distinctiveness. I have prepared a statement of our faith to submit to our brother ministers.

> "We base our faith not upon fear, credulity, superstition or dogma, but upon human reason.
>
> "We look upon the Bible not as a miraculous revelation or infallible book, but as a collection of ancient documents containing many noble and inspiring statements of eternal truth.
>
> "We frankly confess that we approach all religious problems from the standpoint and with the methods of science.
>
> "We feel that Jesus was not the 'atoning Lamb of God,' but the teacher, leader, and prophet of men; and the application of his ethical precepts alone can bring us the life abundant.
>
> "We believe that God's laws operate universally and uninterruptedly; and that it is our duty to seek to know them, to obey them, and to teach them to others."

The Rev. Albert Hammatt described the great Congregational gathering in Springfield, Mass., the previous week, as one of the most inspiring he had ever attended; and said that the words which Harry Emerson Fosdick gave to that gathering as the sum and substance of their attitude, he would like to have the Universalists adopt—"Take Jesus in earnest."

The Rev. John Ratcliff of Maine said: "We need a more aggressive educational leadership in the ministry. We are a class of mediocre clergymen so far as education goes. How many Ph. D.'s are there on our list? The degree of Ph. D. is not the most important thing in the world, but it shows that we have put some years into an attempt to prepare ourselves for our work. We give from four to seven years in preparation; candidates for the ministry of other Churches give from six to twelve years. We are producing no commanding literature. Our books are produced by leaders of other churches. The leaders we have in scholarship are not so because of the machinery of the Church, but in spite of it."

Showing how many different standpoints were represented, a lady rose at this point and said that the one supreme need of the Universalist ministry was "to have a vision of the glory of God as it was revealed in the face of Jesus Christ."

The Rev. L. Griswold Williams of Pennsylvania proposed two resolutions; one called on Universalists to be passive resisters in case of another war; the other to inform ourselves upon the subject of birth control and give our support to it.

The Rev. William A. Garner of Illinois said that the big problem for our Church to solve is the rural problem. To make a success of an experiment it needed the backing of the entire denomination. "These rural churches," he said, "are the feeders of our city churches. Other denominations are doing important things along this line."

The Rev. George C. Baner of Ohio said: "I want this Convention to decide whether the Convention rules or the Board of Trustees rules. The Detroit Convention called upon us to have a Christ Crusade; instead of that we have had another financial campaign. If we had had a Christ Crusade we would have secured the money."

A very refreshing and exceedingly funny address was made by the Rev. Henry Talbird Crumpton of Brewton, Ala., and, upon motion of Dr. Frederic W. Perkins, his time was extended.

At the afternoon session the Rev. Myron L. Cutler of New Hampshire made an interesting address upon "Reaching the Community" from the standpoint of the country minister. He said: "I am a country parson in a small church. It is the only parish I have had, and I have had it for thirty-six years and two months; not because I wanted it all the time, but from a sense of duty. When I was ordained, my ordination went home. It struck deep. I was a country boy, born and raised on a sheep farm up in the state of Vermont. My father had one thousand sheep and seventeen boys; all did well but me. I went to Worcester and attended the Universalist church of Dr. Harris. I decided I was going to be a minister. I dug out Latin and Greek by myself. The people thought I could not succeed as a minister because I stammered. They promised me the conventional loan and then never gave it to me. I got a job at my trade and worked my way through. My salary for the past thirty-six years has been about $600 a year. However, I bought some land and added to it until I had forty-five acres. I have good farm buildings, and fifteen thousand young pine trees; last year my taxes were $160. I went out working by the day to support myself. In all these years I have never asked for an increase of salary, and most of the quotas I have paid out of my own farm; the people were poor. The parish is now one hundred and two years old. I have been called to go to other places, but I said, 'If this place is too hard for me it will be too hard for some one else.' I have preached more sermons talking to men on the street and trying to do my work as a citizen than I have in the pulpit. I have held every office in the town except that of chief of police. As a member of the Fire Department you could have seen me only a few weeks ago fighting a big fire for hours. We saved two large manufacturing plants. You ministers must remember that mighty few people come to hear what you have to say; but men are watching your actions every hour of the week. Few people want to come to church; take the church to them. Treat everybody like a Universalist. There are one hundred parishes in New Hampshire that need Universalist preachers, and they have not money to pay for them. The great trouble with our Church is that the city churches take all the ministers; the country parish is just a stepping-stone. My advice to this Convention is—a man for every parish. Let that man work and support himself, as I did. Do not help a parish that is down at the heels, for if you do it will soon lose its shoes. I do not believe in pauperizing parishes. One of the great things which drives people out of the church is because the average man meets the minister on Monday all starched up, and thinks

he does not work. In the winter time I have helped the farmers cut their ice and in the summer I have helped them get in their hay. I have tried to do all the work that needed to be done which came in my way."

The Rev. William Wallace Rose of New York discussed the same subject from the standpoint of the city minister, and said in part:

"How and where may we ministers successfully reach our communities? The answer is publicity. Publicity is inevitable. It can not be avoided. It is not all achieved through the printed page. Every minister and church advertises in a direct or indirect way. My proposition is simply this: that the church and minister advert se boldly, regularly, consistently, and sufficiently. Don't let the public forget where you are and what you are and who you are.

"We Universalist ministers never had so great an opportunity as exists in the cities to-day. Once people were afraid of our faith. Now they do not care what the denominational name may be, so long as the gospel of life and life more abundant is preached within. Our pulpits are free, our faith is liberal and flexible, there is no bishop to coerce us. Our doctrine is naturally hopeful; we believe devoutly in the thing that most people desire, success; and our theology appeals to the universal desire for a happy ending in everything, even life itself. Hope, prosperity, and happiness, these are our fundamentals. Bui'd on this a modern program, plus a modern presentation of the gospel plus modern publicity. Then watch that gulf between us and the crowd narrow unt'l the plank of advertising may reach across it and our house may be filled. It can be done.

"I believe in using all kinds of advertising. In order of their importance based on my own experience, I list the methods as follows: (1) Free space in the daily papers. (2) Paid space in the daily papers. (3) The bulletin board outside of the church. (4) Placards for show windows and street cars. (5) Printed matter by direct mail, or by voluntary distribution.

"The greatest friend of the city church is the daily press. Editors know that church news is eagerly read. Now editors can not send reporters to your services. It behooves the preacher to be egotistical enough to believe he has said something of general interest and to get that word to the city editor Sunday night. Typewrite your manuscript, in manifold if there is more than one paper. Make it brief; a third of a column is read by more people than a column. Pick out some striking thing you have said and build your story around that. Provide a cut of yourself for each paper, they will use it at times. There is a valuable reaction to be gained from the reported and printed sermon brief, your sermons will have more life and pep when you vizualize that wider audience. Your own people will appreciate them more, for they are part of the great public.

"Paid advertising in the Saturday editions will pay almost from the start. Don't try to say too much. Give your name and location and sermon topic. Don't waste space in telling people they are welcome, or that you have good music, or that seats are free. This advertising pays. Our morning collections are more than double what they were. The evening collections pay for the expensive service and yield a nice profit."

The Rev. R. R. Hadley of the entertaining church at this juncture came forward and described the paintings in the chancel of the church. These are the work of George Inness, Jr., and are intended for the Universalist church at Tarpon Springs, Florida. Mr. Hadley introduced Mr. Inness, who said: "This is my first attempt in the pulpit, and I am almost frightened to death. In our little church at Tarpon Springs in the South we met with some trouble. The great powers of the universe sent a cyclone which blew out the windows of the church. We are a small group, and poor. The Ladies' Aid held a meeting and asked what they should do. My wife had an inspiration, and said, 'I'll get my husband to paint some pictures and set them in the windows in place of the glass.' So I went to work and made three paintings. They were put into the church; the people began talking about them, and folks came from all over the state to see them. One of them said, 'I like to sit there before them; it gets me into a spiritual mood.' The ladies were sorry they had not asked me to paint three more pictures; and finally got my wife to speak to me about it. I said I would do it; and chose as my subject the Twenty-third Psalm. In these three paintings I have attempted to represent that psalm without the introduction of human figures—just through light and shadow. I said to myself, 'Can I arrest the attention and induce a spiritual emotion?' What the organist is trying to do through his instrument I am trying to do through my art; only I have to appeal to you through the eye. I believe that more of our modern church decoration might profitably be done along these lines instead of so many saints and halos. Let us feel the power of atmosphere and light. Both reveal God. They lead us to religion. I hope to see more church decorating done in this way instead of with so much stained glass."

The Rev. H. A. Parkhurst of New Hampshire opened the discussion and said that "we should study our community; study our people, and take our opportunities as they come. Whatever we do must be done in the spirit of Jesus Christ." The Rev. John E. Price and the Rev. Bernard C. Ruggles also contributed to the discussion.

The principal address was made by the Rev. A. Gertrude Earle of Massachusetts upon "Missionary Education in the Universalist Church." It was unusually strong, clear, and forceful; and the *Leader* will print it in full.

Messages from our outposts followed—the Rev. Hazel I. Kirk for Japan; the Rev. R. L. Brooks for Texas; the Rev. George A. Gay for the South; the Rev. Bernard C. Ruggles for the Far West; Rev. Luther R. Robinson for the Middle West; Rev. Joseph F. Jordan on our Negro Missions.

Dr. James F. Albion of Portland, Maine, gave "In a Nutshell" a summary of the really good things of the day. It had been the best ministers' meeting, Dr. Albion declared, that he had ever seen, and had exhibited the finest spirit. There had been in every address, however, the consciousness of a lack of power. There seemed to be a general conviction that we were not getting the results we should along the lines of our

various mechanisms, but as the members of this meeting went away they would have a great unity of purpose and, in being willing to subordinate their personal predilections, prejudices and ambitions, would be ready for great achievement. May they say of us, "See how these brethren love one another." Then we shall have power to make our mechanisms work.

The Ministers' Conference closed with a vote to send messages of sympathy and encouragement to Dr. Nash of Los Angeles and the Rev. C. A. Knickerbocker of Waterville, Me.

The Fellowship Dinner

At six o'clock on Tuesday, the dining-room of the Y. M. C. A. was filled to its capacity at a "Fellowship Dinner." Dr. L. S. McCollester invoked the blessing.

At 7.40 the speakers of the evening were introduced by the Rev. George C. Baner of Ohio. The general subject as announced was, "Is it desirable to have a united Liberal Church, as in Canada?"

Dean Ellenwood of Rhode Island expressed himself as in favor of the union provided that we can lead the way. He instanced cases of successful union between Universalist and Congregational churches.

The next speaker was Henry Victor Morgan of Oregon. "Union can not be brought about by revolution or resolution, but only by evolution. First union of spirit."

The chairman read from a letter from L. J. Richards of Florida, who expressed his conviction that the fundamentalist movement would force a union of liberals.

J. M. Atwood of New York was confident that our attitude should be "Barkis is willing." Only one thing prevents our getting together and that is a lack of Christian spirit.

Walter Macpherson said that the young people of to-day are in revolt. "This summer I talked to young people of Italy, France, Belgium and England. They were all tired of the divisions of the Christian Church. Unity is coming. It will arrive when Universalists are more interested in the Church Universal than they are in the Universalist Church."

V. E. Tomlinson of Massachusetts felt sure that many so-called liberal churches were illiberal, while many orthodox churches were most liberal.

Stanley Manning said that the youth of to-day are intolerant of distinctions that do not distinguish. They are impatient for unity.

Hal Kearns of Baltimore was sure that we have much in common with the Congregationalists, to which W. H. Morrison of New Hampshire said amen.

The Women's National Missionary Association

THE Convention of the Women's National Missionary Association met Wednesday morning, continuing through the afternoon. The feature of the day was the frank, courageous way in which the women faced their business problems. An auditor who has been busy for some weeks upon the books addressed the Convention, giving a frank statement of the financial situation, advising them that there was a deficit of about $18,000, which, in his opinion, should be charged against the various funds in the possession of the society. It was made clear that it was entirely within the power of the Association to use these funds, as the $100,000 of the Jubilee Fund was not a trust but could be employed either as an endowment or for current expenses. Later in the day a collection was taken netting $924 toward the deficit.

At the beginning of the morning session Mrs. Cordelia A. Quinby, honorary president, was introduced and struck a note which was echoed repeatedly all day: "Our hearts are overflowing with gratitude that our beloved missionaries are safe in Japan." Equally appreciated and echoed was her other utterance: "We are a devoted ally of the Universalist General Convention, and we stand shoulder to shoulder with them in whatever progressive steps they may take."

Mrs. Fred Ralton, president of the Providence Mission Circle, Mrs. Charles A. Russell, president of the W. U. M. S. of Rhode Island, and the Hon. Roger S. Galer, president of the General Convention, all made addresses of welcome.

The reports of the Executive Board, the corresponding secretary, treasurer, and literature secretary, and the address of the president, followed. It was brought out clearly that, although there was a deficit, the Association had added $154,000 to its funds in twenty-four years, and now has a mailing list of 9,000 for its Bulletin. It was pointed out that North Carolina, a state receiving help from the Missionary Association, was the first state to meet its quotas in full. It was also emphasized that while 214 churches contributed to Japan, 225 gave nothing. The speaker said: "Devotion to local needs and local needs alone is not sufficient to save a church from disintegration."

Mrs. William H. McGlauflin reported for the Departments of Membership and Candidates, showing that volunteers have come forward for Japan in greater numbers than can be used. Mrs. Marian W. Lobdell gave the report of the Jubilee, Friendly Letters and Social Service Departments. Miss Enbom, office secretary, read the report of Mrs. Fred A. Moore on Post Office Missions, as Mrs. Moore had resigned from the Board.

Mrs. Maude Lyon Cary delivered an address on Mission Study, calling the attention of the Association to the admirable publications of the Central Committee on the United Study of Foreign Missions, and making an eloquent plea for the support of our own missionary movement. Miss Enbom read the report of Mrs. Stanley Staring on Southern Work. Mrs. James W. Vallentyne reported on Japan, and Miss Susan M. Andrews upon Clara Barton Guilds and as field secretary. Miss Andrews, who has done faithful and efficient work as a field officer for six years, it was announced, has resigned to enter the Boston University School of Religion and Social Service. She spoke of the thousands of miles she has traveled, visiting all sections of the country and being enter-

ained royally in all kinds of homes. She described in icturesque and interesting way the attitude of some inisters and churches, and said that for their own kes as well as for the sake of the work in general very effort must be made to give them a wider view, nd said the old adage, "Enough to do right here home" holds sway in too many places.

Mrs. Marietta B. Wilkins reported for the Clara arton Memorial Department, and urged that the ouse be kept open as a memorial throughout the year. he said that an increasing interest was being taken in is memorial, newspapers were advertising it through ie whole eastern section of the United States, and iat the outlook for putting it upon an entirely self-upporting basis was good. She described its situa-on within a few miles of one of the main automobile outes—that from New London to Worcester—and oke of two trust funds the interest of which had een turned over for the support of this memorial, ie trustees preferring to retain the principal at pres-it until they saw how successful the W. N. M. A. is oing to be in holding and developing this property.

Mrs. John Smith Lowe, wife of the General Super-tendent, sang a beautiful solo, which was a feature the morning session.

The main addresses of the morning were put over ntil the afternoon session on account of the time ven to the auditor.

The Rev. George A. Gay of Chattanooga spoke n the missionary outlook in the South.

The Rev. Dwight A. Ball, speaking on "Walking y Faith and Sight," said in part: "In our mission Kinston, N. C., we have the advantage in the atter of foreign population, and the consequent ab-nce of the Catholic Church. North Carolina leads ie nation in having but a small fraction of one er cent of a foreign-born population. The Baptists nd Methodists are the leaders in the South, with the hristian Church a close third. Evangelism is almost holly of the Billy Sunday type or something worse; ut in the Kinston field the present group of pastors re united in saying that none of the fire-brand type evangelist shall ever get into Kinston under the uspices of the churches.

"The Universalist Church is growing in respect this community by leaps and bounds. We need ore workers. Instead of preaching to large groups nce or twice, we find that it is better to speak to small roups regularly and thus do constructive work. My ersonal judgment is that we need here a woman orker more than a preacher at the present time. hese people of North Carolina are among the finest, ost courageous, most open-minded, and most de-rmined people in the country. They deserve the est we can give them in the way of teachers and inisters; and with your backing we will do our ut-ost to advance our mission field."

The topic of the Rev. Hannah J. Powell, also mission worker in North Carolina, was "On the eights," referring to the mission station at Inman's hapel, N. C.: "Inman's Chapel, in the beautiful ountain district, is the place where we live and where e work. What else have we besides beautiful sur-oundings and a building set up as a monument to a al Universalist? First of all we have the wonderful people—people whom you could not tell from New Englanders except for the slight differences in their speech. They came from the same stock as the New Englanders in this audience; they look like us; they act like us; and their sense of humor is exactly like the New England sense of humor. They are the most responsive and honest people with whom I have ever worked.

"We have our mountain chapel, the gift of a world-minded mountaineer, a great Universalist, who gave the trees from his own farm for the walls and ceilings of the building, and who put into the chapel the labor of his own hands. Around this center we have worked and lived for two years. We have audiences of one hundred, sometimes more, sometimes less, audiences composed very largely of young men. We have a wonderful Sunday school in its beginnings which this year has been self-supporting. We have a Clara Barton Guild, one of the two in North Carolina. We have done our little share toward the relief of Japan; before the earthquake we had part of the furnishings of the rooms for Miss Kent and Mrs. Rowe, our missionaries there; the quilts we had were made by the old ladies of Inman's Chapel, with brilliant colors made by themselves from the berries which grow by the roadside. During the long summer vacations our kindergarten was open, and since the older ones had to bring the smaller children, forty-five of them took advantage of the kindergarten and stayed for a vacation school, with classes in arithmetic and all the general subjects.

"These are some of the definite things we have. We need workers, more workers, although the growth of the idea of a resident minister instead of an itinerant preacher has done much to bring a semblance of permanency to our work. Still we must go on and on and on—this is our message to you from the mountains of North Carolina."

Mrs. James W. Vallentyne offered a prayer for our missionaries.

Upon a Roll Call of States, representatives of twenty-two states responded, telling of happenings in the different jurisdictions and pledging loyalty to the policies of the General Convention.

Mrs. Bernard C. Ruggles made an earnest plea for help to build the new church in Oakland, Calif., and said: "Yes, we believe in memorials! We have seen several on our trip East, none greater than the Franklin Square House in Boston, a living monument to Dr. Perin and his magnificent work. Yes, we believe in memorials, and we too in Oakland pledge our lives to the creation of a living monument to our faith there. We will give to the Clara Barton Home. We will give to the Washington Church. We will give to Japan. And as we give, we believe that we shall surely receive. Our own people are tithing themselves toward our work there. To keep that which we have—which we have gained by eight years of consecrated work—we must have, in the next two years, a church building to make this a permanent, a living, memorial to our faith in Oakland."

Mrs. James W. Vallentyne of Illinois made a brief but pithy statement: "I make no apology for Illinois. Since we had this apportionment given us I think it has made us more systematic in our work. Every

church is stronger and better for it. And so we're thankful for the apportionment plan. And may I say in closing that Illinois will be loyal still. We like a large program and we like to follow it."

Miss Grace White reported for Massachusetts, saying that Massachusetts has over 2,000 members and 150 Mission Circles, that the slogan of the state is "Our Best and Our Most," and spoke especially of the benefits of the annual Presidents' Council.

The substance of the reports of the Committee on Business and the Committee on Resolutions will follow in a later issue of the *Leader*.

The Rev. Hazel I. Kirk of Shizuoka, Japan, delivered an interesting address in which she said: "Coming back to the homeland after five years, I wondered what would be the most vital message that I could bring. I knew you would want to hear about Japan, its customs and manners, but I want to go deeper than this, behind it all, and find that which makes you give your time and thought and effort and means to carry on this work, and us to give our time and strength that we may bring the knowledge of Christ to all nations. What is this tie that binds us, hearts and hands, to the people of Japan, for the uplifting and for the growth of that nation?

"The first strand in the tie is service. The biggest word in the world to-day is Service. Secondly, you must know that our work is dependent on your work. No missionaries can work without loyal backing.

"The third strand in this tie that binds us one to another is the service of the Japanese people to each other. Japanese boys who come to our schools learn for the first time that the word unselfish is applicable to men as well as to women; that men may be kind and generous and unselfish and still be men. We must work to inspire our Japanese people to do work for their own people. A big tuberculosis doctor makes this one of the tests of success in his work, that they are so inspired that they are eager to give their lives in service to their fellow men. There is the greatest joy to see these people dedicating themselves to service of their own people.

"And last, we want to make Universalists, but we do not want to make an American Universalist Church in Japan. As long as we have that idea we never will succeed. We must so instill the spirit of Jesus, so instill our Universalist principles that we feel are the heart of Jesus' message and life, into their hearts and lives, that they will go ahead and carry them out in their lives. Japanese people do not understand denominational differences there as we do here. Churches to them are not Methodist and Baptist and Universalist, but they are Christian Churches. We are trying to raise up missionaries to their own people, encouraging our workers to show forth their individuality and their initiative and their leadership to carry on the work of the church. And only in this way can we carry on the work to success."

Mrs. Cate was called to the front by the president, Mrs. Allen, after Miss Kirk had finished, and said:

"Perhaps some of you know that I was only a missionary's wife, and that does not make me a real missionary to Japan. But I have been in Japan thirty-two years and I know something of the Japanese people, and something of Japan itself. I give this message to you. *You can trust the people of Japan.*

"I should say there is one word above service and that is the word Love. If we have love, love translates itself into service. So I'm going to go Miss Kirk one better, and say Love is the greatest thing in the world.

"To-day the young men of Japan are trying to bring about an evolution in the world—an evolution without revolution. While we are building up certain militaristic fortifications in the Pacific Ocean, our Japanese young men are drill ng away day by day in the barracks in Japan. When I was about to come away, the students said to me, 'Mrs. Cate, will you carry this message to the young men of America: That we want them to join us in breaking down this great militaristic power.' I will tell you one thing: that our young men are not thinking only, but they are doing. A short time ago in one of the universities where I was teaching the militarists came in. They tried to put certain militaristic teaching in the university. The students objected. The police were sent and the students took the police by the nape of the neck and took them out of the building and lifted them over the fence! In all the universities there is a strong movement against militarism.

"Now the students of Japan feel that militarism is capitalism and they are going to the great men who have accumulated millions of dollars and who have tried to avoid their taxes. They go to these men and say, 'You have so much more money than you need. Give us this surplus of so many dollars and we will put it into a school or a university.' Of course the millionaire says, 'The money is my own.' And the young men say, 'We will settle that question sooner or later.' Again the young men go to the millionaire and say, 'Are you ready to give us the money?' And if the millionaire refuses them, they say, 'Once more only and we take that money wrongly.' The result is that educational institutions are beginning to rise in different parts of Japan. That the students are doing this is not known by the general public, and the people say, 'How is it that so many of our people are giving educational institutions?'"

The Rev. Fred C. Leining of Providence, introduced at six o'clock, at the close of an exhausting day for most of the delegates, with dinner awaiting them and everybody anxious to adjourn, spoke for three or four minutes on "Getting Somewhere," and succeeded in putting over an important and emphatic message for the Mission Board of the Church.

The following officers were elected: President, Mrs. Ethel M. Allen of Ohio; first vice-president, Mrs. Grace Vallentyne of Illinois; second vice-president, Rev. Maude Lyon Cary of New York; recording secretary, Mrs. Josephine B. Folsom of Maine; corresponding secretary, Mrs. Susan S. Bishop of Connecticut; literature secretary, Miss Jennie Lois Ellis of Pennsylvania; trustees, Miss Florence Bullock of Rhode Island, Mrs. L. H. Wheeler of Wisconsin, Mrs. Annie Hunt of Massachusetts; Nominating Committee chairman, Mrs. Mary Campbell Rice of the District of Columbia.

The General Convention

IN the historic city of Providence, drenched by heavy rain driven before a high wind, on a night when shipping did not leave the harbor, Universalists of the United States and Canada assembled at the old First Church for their biennial Convention.

True to the common tradition of our Christian faith, they first took communion and listened to the occasional sermon. "Show us the Father," said the preacher, "and it sufficeth us." It was a reverent, devout, helpful beginning amid churchly surroundings which inspired worship.

The communion service was in charge of the Rev. R. R. Hadley and the Rev. H. I. Cushman, D. D., pastor emeritus of the First Church. The following acted as deacons: the Revs. F. B. Bishop, D. D., Alabama; R. L. Brooks, Texas; Thomas Chapman, Ohio; T. L. Fischer, D. D., Connecticut; William Garner, Illinois; George A. Gay, Tennessee; L. C. Nichols, Massachusetts; C. P. Hall, Rhode Island.

Under brighter skies, with the sun peeping out now and then, they gathered for business on Thursday morning. The Rev. W. J. Taylor led the devotional service. Roger S. Galer, of Iowa, president of the General Convention, called to order.

Addresses of welcome, frequently perfunctory, had about them an unusual note.

The Hon. William F. Flynn, Governor of Rhode Island, spoke for the city and state.. A devout member of the Roman Catholic Church, he emphasized one or two fundamentals where Catholics and Universalists stand together:

"We all appreciate the boon vouchsafed to us by our forefathers when they guaranteed religious liberty and freedom through the Constitution. Our people have grown strong under its influence. In these days of unrest, the who esome leaven of religion can well enter into activities of state and Union. Rhode Island appreciates the honor of entertaining the Universalist General Convention in its capital city, and hopes that it will be extremely successful, and that its deliberations will be a means of taking a step forward in solving some of the problems that now perplex the world."

The Rev. Edward Holyoke, D. D., pastor of Calvary Baptist Church of Providence, said that "we must unite for the spiritualization of America." Mr. Herbert C. Calef spoke for the First Universalist Church of Providence and Dr. Lee S. McCollester responded for the Board of Trustees. Addressing Dr. Holyoke, Dr. McCollester said: "Various sects calling themselves liberal have no elements of liberality about them. They are simply negative. We, in our liberal Church, realize that we do not have all the truth. The older Churches have things we do not have. It behooves us to look for liberalism everywhere and welcome fellowship with all who strive for it."

The president had announced the following committees and officers Wednesday night:

Sessional Secretaries: Herbert E. Muller, New York; Miss Esther Richardson, Massachusetts.

Committee on Elections: Carl A. Hempel, Massachusetts; Rev. Harry F. Shook, Maine; Rev. Hal T. Kearns, Maryland.

Committee on Religious Services: Rev. R. R. Hadley, Rev. F. C. Leining, Rev. E. D. Ellenwood, Rhode Island.

Committee on Nominations: Rev. L. W. Coons, D. D., Massachusetts; Rev. L. Ward Brigham, D. D., Illinois; Rev. Theodore A. Fischer, D. D., Connecticut; Rev. John Sayles, New York; Rev. G. H. Ashworth, Michigan.

Committee on Resolutions: Rev. James W. Vallentyne, Illinois; Prof. C. R. Skinner, Massachusetts; Charles A. Russell, Rhode Island; Rev. Stanley Manning, Massachusetts; Rev. Marion D. Shutter, D. D., Minnesota.

Committee on Official Reports: Hon. Abram Zoller, New York; Rev. Harry Adams Hersey, Indiana; Rev. Isabella S. Macduff, Massachusetts; Rev. George A. Gay, Tennessee; Charles G. Lincoln, Connecticut; Rev. I. V. Lobdell, Ohio; Rev. Milo G. Folsom, Maine; Harold E. Sweet, Massachusetts; Rev. B. C. Ruggles, California.

Monitors: Rev. John M. Ratcliff, Maine; Rev. E. A. Lewis, Connecticut; Rev. W. B. Brigham, Massachusetts; Rev. L. Griswold Williams, Pennsylvania; Rev. Edwin Cunningham, Indiana; Rev. S. E. Franc, Massachusetts; Rev. Edgar Walker, New Hampshire; Rev. Percy T. Smith, Massachusetts.

These committees began work in earnest on Thursday morning and many of them were in session throughout the week.

Richard Billings of Vermont, vice-president of the Convention, introducing the president, Judge Galer, before the reading of the reports on Thursday morning, said: "It was my privilege to go to college with Calvin Coolidge, now President of the United States. And when I was there it was I who was the president of the class, the manager of the football team, and quite the best politician of the college. And Calvin did not have these offices. Times have changed. When I said to some one who I think is in the know, 'I suppose Judge Galer is going to be our next president,' he replied, 'Oh no, presidents never have more than two terms.' Now I think I caught a little political acumen from President Coolidge, so I say I certainly hope the Judge's hat is going to be in the ring, and that you're going to give him a third cup of coffee."

Judge Galer, Dr. John Smith Lowe and Roger F. Etz and various officers and committee chairmen received hearty greetings from the Convention as they made their annual reports and addresses. In following issues of the *Leader* these important documents will be printed.

In his official report as chairman of the Committee on Relief Organizations, Dr. George E. Huntley urged the support of the Universalist Conventions and churches for the work of the Near East Relief and the Red Cross. He spoke of the need of help for the sixty thousand orphans in the East, and in connection with his report introduced Miss Mary Caroline Holmes, known world-wide as "The Angel of the Near East." In a short address Miss Holmes outlined the work of the Near East Relief, its hopes, its aims, and ambitions, and pleaded for the heartfelt support of churches and individuals for this great work of saving the children of Armenia, of Syria, and the Soviet Republic. Her talk was made graphic by her stories of personal experience with orphans in Urfa, in Odessa, and Aleppo; and, in the words of a three-year-old baby boy, left

fatherless and motherless by the tragedy of Armenia, who asked of his adopted mother, "Is your face toward me now?" she said, "When the Near East comes knocking at the doors of your churches, will you not let your faces be turned towards those little ones, with the great human throb of love that will enfold them? Help them, and respond to them!"

Statements from Auxiliary Organizations

The afternoon session was devoted almost entirely to statements from the various auxiliary organizations.

Representing the General Sunday School Association, the Rev. F. W. Gibbs, Massachusetts, said: We know that the Convention wishes most to hear evidence of growth and we have plenty of such evidence to offer. When the Association was organized in 1913, 28 per cent of our schools had disbanded and 38 per cent of the membership had drifted away. Much of our success in the ten years since Utica has been due to the kindly spirit, careful procedure and excellent judgment exercised by our president, George E. Huntley. In the matter of financial support the Association has had a remarkable experience. The work was begun without any money in the treasury but at no Convention has a deficit been reported and our budget for last year was $23,000. There are 123 new schools and 7,500 new pupils. Seventy per cent of our ministers are now active in Sunday school work. In the years to come we expect to report even greater progress than that which we can show on our tenth birthday.

Ralph W. E. Hunt, Maine, spoke for the Universalist Comrades: The Order of Comrades was founded in 1917 and the Drive was their first challenge to service. It was inevitable that these men who gave themselves freely to their Church should develop a denominational consciousness and a desire for closer fellowship with men of their own faith, and since 1919 there has been a gain in membership and spiritual power. The Comrades have helped the Publishing House, the Board of Foreign Missions and the General Convention in various ways. National Laymen's Sunday, founded by the organization, has added greatly to its spiritual force. A number of churches have been kept open and encouraged by the Comrades. At the Gloucester celebration 1,500 men were brought together. The order has placed itself solidly behind the Washington-Tokyo campaign and is working vigorously for the completion of these two projects. Thousands of Universalist men have been brought into direct contact with the Comrades and we hope that the Executive Board will decide at this Convention to provide for a full-time executive for field work among men of the Universalist Church.

For Lombard College, J. M. Tilden, Illinois, said: Religion without education is nothing and education without religion is empty. We at Lombard are trying to educate our students in the rudiments of Universalism and we ask that all Universalists at least investigate their own colleges before they send their children somewhere else. It has been sa d that "the growth of Universa ism i the Middle West depends more upon Lombard College than any other one thing." Therefore it is certainly our duty as a Church to nurture this institution. We have an efficient board of trustees, a loyal Christian faculty and an earnest student body. We have added constantly to our endowment and have paid for $150,000 worth of improvements in the past eight years. Lombard is a real denominational college and, at the same time, its educational standing is unquestioned. We have this year 11 per cent more students than we had, and we planned on an increase. We may be ruined by too much business unless we have more finances.

A. W. Peirce, Massachusetts, spoke for Dean Academy: The contribution of the Universalist denomination to education has been far beyond its membership and means and the generation of the present must feel bound to support these schools out of respect and honor for those who founded them. Dean Academy has more funds than ever before and more students. Our school was the child of the Massachusetts Convention and has always relied upon the interest and support of that body.

O. K. Hollister, of Westbrook Seminary, Maine, said: Westbrook, founded in 1831, was the first Universalist educational institution in this country. It opened its doors to girls on the same standing as boys when it first started and is said to be one of the first co-educational institutions. The seminary had lost touch somewhat with the Universalist Church by having a succession of principals who were not Universalists, but we are now sending many boys and girls to Universalist colleges. We are trying to make of Westbrook a preparatory school and have succeeded to the extent that 80 per cent of the last class graduated went to college. We have purchased a lot and house for the new music school which we hope to establish in the near future. This year we are trying the experiment of offering one year of college work and shall look carefully to the results. For fifty years Westbrook has had students numbering less than 100, but this fall there are 150 registered. We are convinced that we have something which is an asset to Universalism and to the cause of education, and we hope to be enabled to do the work which we believe we are fitted to do.

St. Lawrence University was represented by Dr. R. E. Sykes, New York: We can report satisfactory progress in all departments. This year's entering class is the largest in the history of the university and the Department of Letters and Science is taxed to its fullest capacity. There is immediate need of a new chemical laboratory, a gymnasium and dormitories. In addition to our endowment fund and the $250,000 in bequests which has come to the college in the last year and a half, we now have about $400,000 in pledges for the drive. The needs of the university are so pressing that this campaign will be continued until a sum adequate for the new buildings is secured. The trustees have voted to raise the tuition from $100 to $150, to take effect in 1924, and have established a loan fund for needy students. The number on the board of trustees has been increased from twenty-five to thirty. St. Lawrence has been recognized as a force in building up the schools of the county to such an extent that a sum of $3,000 has been donated by the county to the college. This summer modern equipment has been installed in the library and a new

university radio station has been established. The theological school, under the guidance of Dean Murray Atwood, is rendering valuable service to the Universalist Church. We have $70,000 already toward a new chapel which will cost $200,000.

R. L. Davison, Vermont, spoke for Goddard Seminary: Goddard Seminary is an outpost of Universalism. Work for young people on the part of our Church is not charity but self-preservation. The endowment of Goddard Seminary is growing slowly but steadily. We are endeavoring to build up American citizenship and we ask Universalist co-operation.

For the Universalist Publishing House, Harold Marshall, Manager, said: Our chief accomplishment in the last two years has been the establishment of denominational headquarters. The amount of free advertising of denominational enterprises in the *Leader* is worthy of note. In the past year the *Leader* has been placed in almost 800 college libraries and reading rooms throughout the country. "The Ambassador" is being sent to between four and five thousand ministers of other denominations on the principle expressed in the slogan "Eventually a Universalist, why not now?" The Sunday school publications offer a difficult and perplexing problem which we hope to solve in the near future. We need many more Universalist books. The Publishing House is only the mechanical instrument for issuing these books and it is up to Universalists to supply the material. The same is true of tracts, of which we ought to publish a million a year. If the Publishing House keeps on at its present rate for five years more it will have reached the stage of definite self-support.

The Murray Grove Association was represented by Dr. G. E. Huntley, Massachusetts: Murray Grove is at once educational, religious and missionary. Not only is it a resting place for Universalists, offering much that is attractive in the way of recreation, but it is also becoming a great spiritual center. We are now free of debt, and as we were $11,000 in debt at Detroit we consider this excellent progress in two years. The effort to make Murray Grove the shrine of all of our faith goes on apace.

The Rev. W. R. Rowland, Ohio, spoke for the Ferry Beach Park Association: For forty years Ferry Beach, founded by our greatest missionary, Dr. Shinn, has stood for the missionary spirit of the Universalist Church. The Association reports constant growth. It is producing the type of Universalist who becomes a real missionary for world service.

For the Women's National Missionary Association, Mrs. Ethel M. Allen, Ohio, said: Our association has been confronted with many financial problems, because of increased demands on our organization at a time of increased prices, while the membership did not make a corresponding increase in numbers or gifts in proportion to the increased needs. As our state organizations understood these conditions, it has brought forth a splendid spirit of loyalty and co-operation. When all our debts are paid and the slate clean, we shall then look forward to a larger work. The day has arrived when church organizations must run on a business schedule if they hope to run successfully. The W. N. M. A. is looking forward to co-operating with you in all ways possible.

For the Young People's Christian Union, Earle C. McKinstry, Massachusetts, said: Once again we are proud to pledge you our loyalty. We pledge our fullest support to the officers and leaders of the General Convention in all your plans and policies, especially in the campaign for the Washington Church and the Perin-Cate Home. A few figures will act as dial markings of our progress and accomplishments—4,000 members coming and going; 170 Unions, growing and fading; $2,500 for missions in Texas; $1,200 for teaching Christ in Japan. We could multiply or divide these figures with scant change to the essential fact of our being as an organized unit of Universalism. We gladly accept our title of Universalist and all it implies. Together, we challenge the world with the assertion that it is the inevitable religion of to-morrow! We set about making good for to-morrow by training the youth of to-day. We want to create Universalists and we can do it in the Unions. Though youth has small financial part in the church, yet the church claims all spiritual and moral interest in humanity; and the youth of to-day has brains enough to see that he must sweat and strive and suffer to-morrow to pay off the tremendous debts resulting from the mistakes humanity made during many yesterdays. We ask to look back to the ultimate center for strength to apply to these great words, Fatherhood and Brotherhood, through the stewardship which we accept in individual lines of service for all humanity.

Hosea Starr Ballou, Massachusetts, spoke for the Universalist Historical Society: We are met on historic ground, on a significant anniversary. In October, 1773---150 years ago—an Englishman, a convert of James Relly in London, left the hospitable home of his "New Light" friend, Thomas Potter, in New Jersey, for the heart of New England. That man was a native of Alton, Hampshire, in the south of England; but on my visit to that town many years ago, I could find no one in his native place who knew of the name and fame of John Murray. A suitable memorial should be erected at Alton, for such memorials tend to cement international friendships. Would not action by the Universalist General Convention enthuse our young men and lend inspiration to *new* pioneers? Historically, every event in the Universalist Church is conceived to hold relations to something that went before and to something that follows. An obligation rests upon every Universalist Church and upon all who come after us, be they lineal descendants of the forefathers or no, to be worthy of our great inheritance. In Murray's time, in Origen's time—yes, in the time of Jesus—men of differing opinions but of kindred faith did work together for a common purpose. It is no new thing. God speed the spirit of *wise co-operation.*

Speaking for Tufts College, Harold E. Sweet, Massachusetts, said: I hesitate to bring you the greetings of Tufts College, for it should rest with President Cousens to tell you what the college is doing. He would tell you that the college in its enrollment has something over two thousand this year; that all departments, with the possible exception of the Dental School, show a healthy growth, with a very material growth in the College of Liberal Arts. In the Dental School the decrease is due in a large measure to a change of requirements which instituted a longer

course. He would tell you of additions to the college, particularly a very fine Chemical Laboratory, dedicated last June; of an increase in the number of women attending Jackson College. He would tell with pride of the completion of the Million-Dollar Drive, but he would not tell you that the success of the Drive was practically all due to his own untiring work and energy. He would tell of the loyalty and generosity of the late president of the board of trustees, Austin B. Fletcher—a loyalty and generosity that has placed upon the friends of Tufts College, and more especially upon the trustees of the college, larger responsibilities and wider avenues of opportunity. Tufts College is going forward and going upward, living up to the old traditions and new responsibilities. We believe that our Church as a whole is standing back of our work with the growing manhood and womanhood of Massachusetts, and Tufts College will stand with the Church as a whole—this is the message which I bring to you from the trustees.

Representing the International New Thought Alliance, Mrs. Mary L. C. Butterworth, Pennsylvania, said: The New Thought Movement wishes to thank the Universalists for living up to their name as they do. The movement is not so much a church as it is an influence which has served to bring into the church a clearer, nearer, and dearer conception of God as the very presence and power of divine love and truth which constitute the life more abundant here and now. The movement was born ninety years ago through the writings of Emerson and a man by the name of Quimby, whose science of mind is not well enough understood. We know that the New Thought movement has grown much larger than we have any idea of, because there are thousands upon thousands who read the literature and who put it in their press in various articles, who have not allied themselves with the universal movement. We come with a great heart of love this afternoon and thank you for the opportunity of presenting the light as we see it. We feel that we have made an advance in church history throughout the world, and that we are heeding the commands of Jesus Christ in the healing of the mind and the body. The Churches must accept the healing Christ in word and deed, for this is the time when divine healing is most important, and when the world needs love and guidance as it never felt the need before.

Thursday Evening

At the evening session Thursday, Oct. 25, the Rev. Walter Macpherson of Illinois spoke on "Evangelizing a Congregation."

The job of evangelizing, he said, should not be put up to the pulpit any more than to the pew. Congregations are plenty but how many churches are there? Our job is to turn our congregations into churches. I had sooner be the minister of a church of one hundred people than preach to a congregation of one thousand.

I am interested in the evangelism of the Inness pictures. "He leadeth me beside the still waters." When I studied in the University of Chicago, the great word was social service. A lot of us young men graduated with zeal to reform the social world, the business world, the world *en masse*, all the time forgetting that this was not Jesus' way.

The Sermon on the Mount reached the multitude only incidentally. It was addressed primarily to the twelve. Jesus' way was to spend hours with a single individual. The great contribution Jesus made to the world was that God was the Father. He was God-conscious. How are we going to make men conscious of God? That is the first big job. All the rest follows.

I fell under the spell of those who would have the Church decide how many hours a day a man should work and what he should get and the conditions under which he should work. I am not indifferent to these things.

I am going to talk about the Fatherhood of God. If you get thinking enough about this you will know what to think about wages. I am not going to talk about the hellishness of war. If you get the vision of God as Father you will know enough to applaud denunciation of war as much as denunciation of booze. You will know whether or not you ought to hate Germans for years after the war ended.

Said an Italian to me: "Your Mr. Wilson let loose some terrible phrases during the war. He said we should have 'open covenants,' openly arrived at, 'pitiless publicity' and 'the right of self-determination of little people.'" What Mr. Wilson said is only a little of the Fatherhood of God.

My heart swells up until it fills my throat when I think of the hate people are carrying around with them. Look around any great city and see how we fail to take the words of Jesus Christ seriously.

I am glad that the great Congregational body at Springfield took as a motto "Take Jesus seriously." Evangelism like charity must begin at home. First of all the minister must believe that God is and God is Father—believe in the method of Jesus.

Suppose that every man with a gift for organization should do what Arthur Nash does, how much poverty would be left in the world? Oh, my young friends who have been caught in the meshes of the social gospel, who think that the social gospel means anything economic, forget it!

The reason the masses are not in the churches is the same reason why the classes are not in the churches. The classes and masses alike are deserting the churches. The masses are just as selfish as the classes, and the classes are just as worldly as the masses. Neither goes to church.

The way to evangelize a congregation is to present Jesus' two great thoughts, the Fatherhood of God and the Golden Rule, so that men will put themselves in the other man's place.

The Rev. Charles H. Pennoyer of Masachusetts, whose subject was "Social Evangelism," spoke in part as follows:

Social evangelism calls for a more certain emphasis to-day than ever before, both because of the greater complexity of life and because of the increased democratic challenge. It means at best not merely a formal reverence, but a deep, working and abiding confidence in the possibilities, capacities, opportunities, and responsibilities of society. It seeks, indeed, to establish that whole-minded lib-

eralism which tends to build up both a better individuality and a better society.

The greater motive and method in social work to-day make social service an outstanding activity of liberal faith. The charity slogan of the abolition of poverty, the aim of health for each and all throughout, the protection of every child, the plan to provide means of recreation and education to everybody, the improvement of prisons, the growing tendency toward guarding the rights of personality of even the worst offenders, all the various engineering for neighborliness, all this eloquently witnesses to universal faith in man in the here and now. It is the good tidings of social work which would prevent any one being sent to the scrap heap and is a vitally active everyman's non-theological religion.

Though religious liberals have contributed immeasurably to social service it is quite conceivable and possible that they should rest on the laurels of the more unorganized days of the past and now let social service get far away from them. For us to thus cut the nerve of social service would be most disastrous to ourselves, while social liberalism would then somehow find its greatest allies in some other direction.

Social service gives spiritual liberals a very distinct chance to be their own selves specially. It speaks the greatest universal language, by which men of every race may recognize the best in one another in spite of lingering prejudices, gives the largest human return for the smallest financial investment, provides the safest and sanest venture in continuous pioneering and succeeds when all other ways may fail.

It is a continuation service of the ministerial office, an extension of the work of ministry.

It calls for a greater denominational program, making each local church a center of social understanding and welfare; and making for a still greater general church leadership, with a central clearing house for information and inspiration and initiative, full time social engineering advice and field service, and generally helping to interpret the all vital social movements, whether accepted or in advance of the average church. It means providing for messengers to represent us at various national meetings of the most significant social service bodies. It means the utilizing of liberal energies which otherwise would comparatively go to waste.

It means the Master's parable stated anew. It means the transformation of the pseudo disciples of foreign missions, general reforms, theological doctrine and social theories so that they do not become modern passers-by-on-the-other-side of the real social service challenge, and so that we all shall tend to have the sense of our house, our shop and all our other interests, right by the side of the great human highroad.

To meet the challenge at hand will help to recovery of church influence, the restoration of a fine prestige, the rediscovery of our opportunity, finding anew the really universal interests of life.

What the General Convention Did

WE present herewith a summary of action taken at the Providence Convention in the order in which the different matters came up. Formal votes adopting reports or the appointment of officials for the Convention are not included.

1. Adopted resolution of greeting to Dr. Frederick A. Bisbee, now at Miami, Florida, expressing gratitude for his lifetime of devotion to the Universalist Church and to humanity, his quarter of a century of service as editor of the *Universalist Leader*, his fortitude, courage and cheer.

2. The Constitution adopted at Detroit was ratified by a vote of 203 to 0 and went into effect at 3 p. m. Oct. 26.

The essential changes are these: Making the President of the Convention a member of the Board of Trustees, *ex officio*.

A change in the method of amendment which previously required a two-thirds vote of all names on the Convention list and now permits amendments by a two-thirds vote of delegates present at the session when the matter comes up, provided that the two-thirds equals a majority of those on the roll.

The Secretary and Treasurer under the new constitution are to be elected by the Board of Trustees instead of by the Convention itself.

3. New By-Laws previously printed in the *Leader* were adopted. By these the duties of the President of the Convention are changed and enlarged. In addition to being Moderator of the Convention he is authorized to take other duties of leadership.

For the first time since the office was created, the duties of the General Superintendent were defined by church law. This is another interesting step in the development of the office.

4. Adopted a recommendation that the Christ Crusade be made the first business of the Church, that it have as an object the deepening of the spiritual life of the Church, and the doubling of the membership, that it be extended over a period of four years, that it be under the direction of the General Superintendent and a committee to be appointed at the Convention to assist the General Superintendent.

5. Directed that the John Murray Lectureship be carried on.

6. Asked that churches be requested to give as much for work outside the parishes, including philanthropy, foreign missions and general denominational projects, as for work inside the parish.

7. Adopted a resolution asserting the unity of science and religion and deploring the attempt of state legislators to prevent free investigation by statute.

8. Adopted a resolution that the gospel for to-day be adapted to the youth of to-day; that a commission be appointed to deal with the reconstruction of religion; that a course of study be prepared containing no medieval or archaic terminology; that the General Sunday School Association be requested to use nothing that is not progressive and liberal, and that the Publishing House be asked to publish nothing not up to date and in harmony with liberal religion.

9. Passed a resolution instructing the Board of Trustees to appoint a Commission on "Comity" and Fellowship with other bodies to establish relations with similar commissions on Church unity, and report at the next General Convention.

10. Gave the privileges of the floor to members of the Y. P. C. U. present during consideration of the resolutions.

11. Passed a resolution favoring the preparation of a course of study in church membership for adolescents, and to use the rite of confirmation for those ready for church membership.

12. Passed a resolution placing the Convention on the side of every effort to make war a crime in international law, calling on our people to study the cause of war, and urging the Senate of the United States to ratify any treaty putting this nation into relations with the world wourt.

13. Adopted a recommendation instructing the Board of Trustees to proceed at once to raise $100,000 for the Perin-Cate Home, a new building for work in Tokyo, and other repairs necessary by the fire and earthquake.

14. Voted to apportion quotas on the basis of 5 per cent in the future instead of 2 per cent as at present.

15. Voted that the aid given annually to the Y. P. C. U. out of the million dollar drive, amounting to $3,500 per year, be continued and paid out of current revenues.

16. Voted that the Board of Trustees be instructed to appropriate $3,500 per year for the Sunday School Association. No previous Convention has taken these matters (15-16) out of the hands of the Board of Trustees.

17. Approved the plans of the Board for reorganization. Authorized the Board of Trustees to invite representatives of all other Universalist organizations to send representatives to a conference to effect such reorganization; that all other organizations be requested to change their constitutions and by-laws to make the reorganization possible.

18. Endorsed the work of the Board of Foreign Missions.

19. Endorsed the work of the Committee on the Near East, Red Cross and other General Relief Organizations.

20. Recommended that each church and State Convention wherever possible take responsibility for the salary of a native worker in the Mission Field.

21. Urged adequate academic training of candidates for the ministry and that they also be trained as pastors.

22. Recommended that the Ryder Divinity School be built up.

23. Recommended that the Publication Committee of the Publishing House issue a new series of denominational tracts and that there be included tracts giving the experience of men successful in church advertising.

24. Recommended that the theological schools take up the question of securing men for small country churches who will work on farms or in other ways and at least partly support themselves.

25. Recommended that all matters of religious education be left in the hands of the General Sunday School Association.

26. Passed a resolution calling on Universalists to help enforce the 18th amendment.

27. Passed a resolution endorsing the "Comrades."

28. Passed a resolution calling on the ministers to attend to Sunday school and Y. P. C. U. work and give their time to pastoral care rather than social service and outside interests.

29. Passed a resolution of thanks to Mr. Inness for painting pictures exhibited at the Convention, intended for the Universalist church at Tarpon Springs, Florida.

30. Received the Rev. Henry D. Sharpe, representative of the American Unitarian Association, and by rising vote unanimously expressed the friendliness of Universalists for Unitarians.

31. Elected the following officers for a period of two years: President, the Rev. John Murray Atwood, D. D., New York. Vice-Presidents, the Rev. Thomas Edward Potterton, D. D., New York; J. G. McGowin, Alabama; Norman S. Bridge, California. Trustees, Roger S. Galer, Iowa; J. M. Tilden, Illinois; the Rev. Lee S. McCollester, D. D., Massachusetts; Josephine B. Folsom, Maine; the Rev. Frank D. Adams, D. D., Michigan. Place for the 1925 session, Syracuse, N. Y. Preacher of Occasional Sermon, the Rev. Frank D. Adams, D. D., Detroit, Mich.

32. Tabled majority and minority reports of the Resolutions Committee on the question of non-resistance.

33. Discussed throughout Saturday forenoon the question of ministerial pension and relief funds. Decided that our Board of Trustees be authorized to raise funds and to put into operation a contributory pension fund.

34. Decided that important convention committees be appointed three months before the time of the Convention and that all who have suggestions for the various committees make them before the Convention.

35. Passed the following resolutions as a statement of the present day objectives of the Universalist Church:

I. Our Faith:

Changing social and religious conditions require that we reaffirm Universalist ideals in accord with the history of our Church as well as with the spirit of modern times.

We recommend as fundamental to our Church and as an adequate expression of a faith for the world the Five Principles of Faith, with the liberty clause attached, as adopted at the session of the Universalist General Convention held in Boston, Mass., in 1899.

II. Our Purpose:

The true business of the Universalist Church is to carry on the spiritual enterprise which Jesus began twenty centuries ago. In so doing we shall express a complete Christianity ministering to every vital human need.

III. Our Program:

In agreement with this purpose we recognize that belief in the Universal Fatherhood of God and

the Universal Brotherhood of Man requires daily expression through adequate spiritual principles:

(*a*) The first of these principles is Christian Unity. Our faith in Universal Brotherhood commits us to unity with all mankind; we should, therefore, seek close relations with all like-minded liberal Christians, recognizing that the bond of unity is a community of ideals and purposes, rather than uniformity of belief, and that in the future acceptance of spiritual fellowship, rather than theological agreement, will be the basis of our co-operative Christian effort.

(*b*) The second of these principles is Christian culture.

We believe that this expression of brotherhood, and of fellowship with God, can best be secured by some form of daily study of Christ's teachings and that the Universalist Church has a fourfold ministry: (1) A spiritual ministry. (2) A healing ministry. (3) A social ministry. (4) An international ministry.

(*c*) The third of these principles is Christian Citizenship.

We reaffirm the Social Service Programs as adopted at the Worcester and Detroit Conventions, and recommend that we make these the basis of a forward movement throughout the Church and the world for the establishment of industrial peace and social justice.

We specifically proclaim that the application of the Golden Rule is the only solution for industrial and social problems.

We further affirm the position of the Church as committed to universal peace among the nations and its conviction that the way to establish that peace is by inculcating the spirit of Christian brotherhood.

IV. Our Method:

The realization of these aims is dependent upon an adequate educational program. As a means to this end we reaffirm our sympathy with liberal Christian leaders in all lands.

We recommend that a sympathetic effort be made to have an exchange of pulpits between ministers of our Church and like-minded ministers of other Churches and countries.

We further recommend that an adequate literature be prepared under the direction of a suitable committee.

36. Passed a resolution that the Publishing House be requested to publish always the liberty clause with the Boston Declaration of Faith.

37. Passed a budget of $100,000 per annum for the next two years in addition to the special drive, viz,. $100,000 for Japan, $300,000 for the Washington Church, and $250,000 for the Pension Plan. Of this $100,000 to be raised under the budget plan, $15,000 is for administration, and $50,000 for church extention. For foreign missions, $16,000. For education work, $7,500. Benevolence, $12,000.

38. Ordered a cable of greeting sent to the leaders of our work in Japan and assurance of our determination to stand by the Japan Mission in this crisis.

39. Ordered sent telegrams of sympathy and affection to Dr. L. B. Fisher, now in the hospital at Rochester, Minn., and the Rev. C. A. Knickerbocker.

40. Although it is not the custom of the Convention to take notice of the death of ministers other than by the printed report, the Convention passed a resolution of deep regret at the loss of Dr. John Coleman Adams of Hartford, who was to have preached the occasional sermon.

41. Vote of thanks to Judge Roger S. Galer for his fairness, his genial manliness and service of the Church.

42. Ordered greetings sent Dr. Luther R. Robinson, Mid-West Superintendent, who is ill.

43. At the organization meeting of the Board of Trustees after the Convention Dr. Lee S. McCollester declined re-election as chairman of the Board and nominated Dean John Murray Atwood, President of the Convention, and Dr. Atwood was elected chairman.

The Board voted an appropriation of $5,000 for Lombard University.

Dr. Perkins on Dr. Atwood

Dr. Frederic W. Perkins moved to make the election of John Murray Atwood as President of the Convention unanimous, and said:

"*Mr. President:* For the past twenty-four hours I have been carrying in my mental insides two speeches. Every minister knows the mental agony of any man who is burdened with an undelivered oration. How much more painful it is when there are two, words are powerless to express! I have been rehearsing now one, now the other, careful to keep them from any unholy entangling alliance.

"One of them was a speech of graceful acceptance. How felicitous and eloquent that was you will never know, for it will now not be given even 'leave to print,' that yawning graveyard of unexploded oratory.

"The other was a speech in support of a motion to make the election of Dr. Atwood unanimous, which I now have the not wholly unexpected opportunity to make.

"Jocularity aside, I make that motion with unfeigned sincerity and good-will. It is the customary thing to do, but I beg you to believe there is nothing perfunctory about it in this instance. I have known Murray Atwood for many years. Twenty-five years ago we were intimately associated as fellow-members of the Executive Board of the Young People's Christian Union, when I had the honor of being its president, and the friendship then formed has deepened with time. I have admired the acuteness of his mind and responded to the charm of his spirit and the warm-hearted virility of his character. Acquaintance has passed into respect and affection. I have some reason to think that my feeling toward him has been in a measure reciprocated. It is therefore not to a successful rival candidate, but to a valued friend, that I proffer hearty congratulations to President-elect Atwood. And I congratulate the Convention and the whole Church. I trust it is needless to say that he will have no more loyal supporters than the minister and people of the First Universalist Church of Lynn. In this spirit, Mr. President, I move to make the election of Dr. Atwood unanimous."

The President's Report

ANOTHER biennium has elapsed since we last met at Detroit. Once more we have come together to report, discuss and plan. Twice have I been honored by your confidence and for the second time do I come to render an account of stewardship. Through all these golden hours a grave sense of responsibility has been constantly with me. Only the most conscientious devotion to duty would be a fitting recompense for the high trust you have placed in my hands.

Just a word at the outset of appreciation for those who have so loyally worked with me—the Trustees and other officers, the ministers, with many of whom I have had delightful associations, the splendid young people whose conventions I have been proud to address, the Comrades, loyal and staunch band of Christians, not only in name but in very deed. Everywhere I have found congenial fellowship and the most loyal support and co-operation.

What We Have Accomplished

A brief review of what has been accomplished in the last two years will serve to inform us of present conditions and clarify our vision as to future policies.

The two years have been crowded with solid and enduring events. Nothing spectacular has been undertaken, if we except the Washington church project, yet our denomination is more compact, more virile, more fit to move toward the fulfilment of its mission, than at any time in recent years. To Dr. Lowe perhaps has been due the chief credit, but there has been splendid team work on the part of all the officers of the Convention, all our auxiliary organizations, ministers and laity.

Our efforts have been concentrated upon an intensive campaign to deepen and strengthen the spiritual morale of churches and church members, to arouse missionary spirit, to cultivate co-operation, to create a more efficient denominational machine. We believe profoundly in the Universalist Church, and that Universalism in thought and ideals can be best forwarded by making our little body as efficient, compact and eager as possible. Just as God works through human agencies to accomplish His purposes, so ideals come out of the clouds and become tangible realities through the agency of churches. Let us never delude ourselves with the idea that somehow dreams can be realized and the right brought to ultimate triumph without the visible focusing of all the good forces of society into definite, concrete organizations.

It is with this view of our mission and how it is to be performed that we have directed our efforts through the past two years. We have deemed it not only wise but imperative to multiply churches, to revive dying congregations, extend our home mission fields, pay off church debts, strengthen our Japanese Mission, intensify the spiritual life of the people. If this is a mistaken policy, as some seem to think, it is for this Convention to reverse our acts, change our policies, and adopt other methods.

Our theory would seem, however, to be justified by the results. I am only telling you sober facts when I say that we have more and better Sunday schools, more registrations in our Young People's Society, more ministers at work in more parishes, and more worshipers in our pews. We have given more largely not only for local churches, but for the young people of Japan and for starving men, women and children in the Near East. Touched by this more generous and Christlike spirit, our people are responding to the expanding opportunities for service that are opening before us.

We have revised our Constitution and formulated a splendid new scheme of organization to be presented for your approval. We have maintained two district superintendents who are faithfully caring for their parishes as a good bishop does for souls. We have spent the funds raised in the million dollar drive for fruitful purposes. We have built up morale among ministers and laity, encouraged Summer Institutes at Ferry Beach and elsewhere, bought the Clara Barton homestead, built a new church at Shizuoka, and provided funds for a Midori Kindergarten. We have built new churches and kept others from going out of existence.

Dr. Lowe has established a solidarity of comradeship and good feeling throughout our Church that is producing splendid results.

Our Trustees and officers have labored with zeal and consecration over the many and various problems of the Church.

We have followed this policy deliberately, because we believe it will have solid and lasting results. It may not be spectacular but it produces a virile Church. Our progress may not be marked by sudden leaps or daring ventures, but it may be measured in miles on our religious maps. If the Universalist Church is ever to succeed on any large scale it must be by increasing its potential energy, both spiritual and material.

New Plans

Encouraged by these splendid results your Trustees have wisely looked toward the future. A most comprehensive and forward-looking plan for future action has been formulated, one of the most far-reaching ever presented to this body. By our drives, our system of superintendents, and active work in local parishes and mission fields, we have been consolidating and unifying our forces and putting them in splendid condition for effective service. The plan we now present is the next logical step in our progress as a Church. I bespeak for it the most careful consideration and your favorable action. It is daring yet practical, audacious yet sane, it aspires yet keeps solid ground beneath our feet at every step. It avoids promises it can not fulfil, and refuses to chase butterfly dreams we can never grasp.

In general the plan provides that our central organism, the General Convention, shall be the hub from which shall radiate all our agencies and activities. To it all will report, from it all will receive energy and direction. It provides for a proper division of duties and a concentration of responsibility. This plan is in line with the best modern sys-

tematic and scientific organization of corporate functions. If adopted it will have far-reaching results. It will not disturb our creed, or the freedom of belief and conscience which is our ancient inheritance. But it will put new life into our machinery and enable it to accomplish more with less energy and waste of effort.

Following this reconstruction of our organization s a new system of finance. Instead of frequent drives for large sums of money a budget system is to be substituted, by which all the enterprises of the Church will be provided for. This system is in use in most of our sister Churches and has been thoroughly ested.

The statement of spiritual principles which is a part of the Board's recommendations merits your careful and deliberate consideration. It is not to be aken, of course, as binding as an official creed. Paper programs serve rather as maps of the spiritual country han as dogmatic guides. The temper of our people loes not permit Procrustean methods or pronouncements. No particular form of words limits our interpretation of our historic creed and none of course an bind our consciences in the complicated affairs of ocial organization. As times and conditions change ve vary our language descriptive of religion and its arious applications to human affairs. This is the urpose of this new statement.

The above summary of our accomplishments uring the biennial period, and the plan for future ction, ought to arouse us as a Church to a high pitch f determination as we enter another two years. If re are wise enough to bury minor differences of pinion, and march forward unitedly, we may achieve till more substantial results in the years to come.

Agenda

I submit to this Convention the following as our genda for the ensuing biennium:

1. Approval of the plan submitted by your rustees consolidating and unifying its different departments, organizations and auxiliary bodies.

2. Adoption of the financial program submitted s a part of this reorganization, this program to consist two parts: (*a*) Completion of the canvass for the Washington Memorial Church and the Perin-Cate ouse, on the scale of expenditure recommended by ie Board of Trustees. (*b*) A financial program to onsist of a budget system covering all the regular xpenditures and activities of the churches, but with a gger objective and more liberal quotas.

3. Provisions for more extensive and intensive vangelism, to embrace: (*a*) Activities of the General, istrict and State Superintendents. (*b*) The John urray Lectureship. (*c*) Intensive work by ministrs and selected laymen.

To carry out such a program will challenge our llest energies. If completed it means power and estige for the Universalist Church, and the cause represents.

Japan

The recent awful catastrophe in Japan claims our st attention. By earthquake and fire in a few hours unparalleled destruction of life and property curred. It was one of the heartrending events that appeal powerfully to human sympathy, and nobly did the world respond. From every quarter came the instant response, generous, overwhelming, beautiful.

Our Church was involved with all others which had missionary undertakings in Tokyo and the surrounding district. For a while our hearts shuddered for fear some of our faithful missionaries had been killed. Fortunately they were spared, but we lost our Tokyo church, and our other buildings were damaged.

This creates a problem calling for solution at the hands of this Convention. Our Board of Foreign Missions at once undertook to ascertain the precise facts, and their knowledge will be placed before you. The Board also has undertaken a study of what is needed, and to map out a program for our future work in Japan. I invoke your most careful consideration of the recommendations of the Japan Board.

It is inconceivable that we will not retrieve the disaster. The Japan Mission in some form, perhaps changed to meet new conditions, will not appeal in vain to those who for more than a generation have supplied money and dreamed a noble dream in terms of missions in the Sunrise Kingdom.

The Washington Memorial Church and Perin-Cate House

We are thoroughly committed to the project of a great Memorial Church at Washington, and a house for boys in Tokyo. This project did not originate, as some believe, with the Board of Trustees. The Detroit Convention with a rare unanimity and wonderful enthusiasm commanded these undertakings and we could do nothing less than obey the command. This we have done gladly and whole-heartedly. A magnificent beginning has been made. Dr. Lowe has gone forth in behalf of these two enterprises with unwonted enthusiasm and splendid loyalty.

The project of the Washington church has, through no fault of his or ours, loomed larger than we anticipated. Let there be no retreat so far as the projects themselves are concerned. Let us make a careful consideration of the recommendations of your Trustees and then proceed with the program with loyalty, enthusiasm and vigor.

Superintendency

The Superintendency continues to justify the high opinion in which it is universally held by the denomination. This is true as to the District Superintendents as well as to the General Superintendent. In Drs. Lowe, Bishop and Robinson the Church has three tireless, able and efficient servants who are performing invaluable services.

Religious Education

It needs no argument to prove the supreme importance of religious education. In an age noted for its fierce competitions we must keep our youth firm in the faith and fit to be leaders of thought in the coming generation. Every possible effort should be directed toward this end. Our Sunday schools must be made thorough in organization, and sound in pedagogy as well as reverent in spirit. We must not leave this to chance, but should make a scientific study of

the problem and fearless application of needed measures to accomplish this purpose. To this end we should devote every dollar that can possibly be spared from our treasury.

Lombard College

As a part of this scheme of religious education I am emboldened to call special attention to Lombard College. This is not only our most Western outpost, it is also our oldest college. Chartered in 1851, it has had a long and glorious history. But it is sadly in need of funds.

I recommend that Lombard be given a considerable place in our denominational budget. Tufts and St. Lawrence are not forgotten, but their immediate future is provided for. To lose Lombard would be to strike the keystone from the arch of Western Universalism.

The Y. P. C. U.

Of inestimable importance is our Young People's Christian Union. With the special impetus of an appropriation from the Drive funds and a magnetic leader it is challenging our attention and admiration. We should not only continue our financial support, but give it richly of our sympathy and personal interest.

John Murray Lectureship

Persistent calls have been made for the extension of the John Murray lectureship system so as to cover a still wider field. We have done wonderfully well considering the funds available. The field, however, is so boundless that tremendous sums could be wisely used if we had the money and men.

The work is now wisely planned and under able leadership. It can be safely left to its present management if we furnish the needed supplies in men and money to carry on the work.

Evangelism

Your committee on program deemed the matter of Evangelism so important that it made it one of the major subjects for the discussion of this Convention. By evangelism we mean that stress upon the spiritual life of our people, that unity and intensity of congregational spirit, which alone can give a Church real power. It means the bread of life to souls. It means deepening conviction rather than emotional outbursts. It means individual and corporate momentum rather than impulsiveness.

I can not refrain from expressing my deep conviction that the most important work of our denomination is to be done in the individual parishes. Evangelism is a crying need, but indispensable is the slow, prosaic work done by the minister in his daily rounds. Just as life is the sum-total of innumerable details, so is church work. And just as success in life depends on doing well each nameless, obscure task, the success of our denomination depends on these single units each made as strong and virile as possible in its limited field.

Rural Churches

Sometimes I fear we fail fully to realize the conditions of many of our rural and small-town churches. We assemble in some fine church in a big city and from velvet cushions and gilded pews study the problems of the Church at large. Yonder in the background, quite beyond the range of our vision, are the poor, struggling congregations, burdened by debt and with failing numbers, in hostile communities where the very name Universalist is anathema. Then, too, there are the scattered Universalists, hundreds of miles from their nearest fellows, no State Conventions, no support from without, no fellowship even with kindred souls. For these, especially in the South and West, Universalism is a hard religion, and those who persist and carry on are the real heroes of the faith. I appeal to you in comfortable, united and prosperous congregations not to forget these less favored churches and church members.

Ministers and Pensions

Our need for ministers still persists. The need is not quite so urgent as it was, for we are getting some recruits from other denominations and our theological schools are turning out increased numbers. But if we had more men we could open up new fields that now must remain sealed to our efforts.

We have not yet solved the question of pensions for our ministers. The two matters of ministers and pensions have a close correlation. I renew my recommendations of two years ago that we redouble our efforts and make adequate provisions for these faithful servants who are the very lifeblood of the Church.

Moving Pictures

Another thing I wish to emphasize—moving pictures. These have immense possibilities in church work if rightly utilized. The tremendous development of moving pictures should be taken advantage of in the work of religious education and even in the enrichment of religious ritual.

Miscellaneous Activities

I should like if I had time to discuss and emphasize some of our other departments and activities. It is not that they are less important, but that they appear more fully in other reports, or in some instances require detailed information and specific recommendations. Our Missions, for example, both home and foreign, can not be overestimated or too carefully considered. We are still in urgent need of more practical, scholarly, up-to-date denominational literature, a need emphasized by the National Y. P. C. U. in session at Muncie. We must not forget our Summer Institutes, Murray Grove, the *Universalist Leader*, our Western Headquarters, the Clara Barton Home. Each of these contributes in its own way to the sum total of our activity and effectiveness. All are entitled to our undiminished support.

Activities of the President

In accordance with precedent I submit a statement of the activities of your President. My public addresses have been as follows:

Two addresses at Iowa Wesleyan College and two at Lombard College. One at the National Congress of Religious Liberals, Sioux City, Iowa. One for the Presbyterian Brotherhood, Centerville, Iowa; one at

the Methodist church, Mt. Pleasant, Iowa; two for the Congregational church, Salem, Iowa; one for the Universalist Club of New York City. One at Plymouth, Mass., at the centenary of the Universalist church. One at the seventieth anniversary of St. Paul's, Chicago. One at the Universalist church, Elgin, Ill. One at Mitchellville, Iowa. One before the Unitarian Laymen's League, Des Moines, Iowa. The dedication address for the new church at Waterloo, Iowa. Two for the General Sunday School Association, two to the Y. P. C. U. Convention at Worcester and Muncie. Two as President of the Iowa State Convention. Two at the Community Church, Griswold, Iowa; one for the Universalist Comrades, Hoopeston, Ill. To make these addresses I have traveled 10,000 miles.

I have served as a member of your Board of Trustees and as president of the Board of Trustees of Lombard College.

I have drafted reports on church reconstruction and week-day religious education and have contributed a number of articles to the *Universalist Leader*.

It has been a labor of love and a real delight to render such service as lay in my power to the Universalist cause in these various fields.

Changing Conditions

Our Church as all other Churches is living and working under constantly changing conditions. Sometimes we feel we are standing at one of the turning-points of history, similar to that when neo-classicism struggled with medieval theology in Florence, determinism with free will at Leyden, or when Wesley insisted on a vital experience in a petrified Church of England. Do we not have a new pyschology, a new political economy, almost a new religion? Discoveries as to the part played by the subconscious in our intellectual processes are revolutionizing man's views of his own nature and powers. Adam Smith's classic doctrine of *laissez faire* has disappeared in the compelling necessities of changed economic relations. Other-worldliness recedes as the Social Gospel becomes predominant in our religious concepts.

In the intellectual and religious battles of the age, intense and pregnant as they are with future possibilities, our Church occupies a strategic position of the greatest advantage. It is in fullest accord and harmony with science. It knows no facts of which it is afraid. It is equally distant from the Deism which proclaims the universe a wound-up machine, and the childish theory that every event is a special act of Providence. We believe in a live universe, with an active God, religion a dynamic, abundant life the ultimate goal.

Fundamentalism

Meanwhile our Orthodox brethren are in serious trouble. Liberal doctrines have penetrated their ranks and thrown them into consternation.

We welcome the signs of more acute thinking in Orthodox circles. We note with apprehension, however, the attempt that is being made to restrict liberty of thought by legislation. Wherever these attempts occur we must be vigilant and active. The world's intellectual advance has been hardly won by innumerable battles of the spirit. Let us preserve these spiritual inheritances by all means in our power. Liberal ideas triumph only in the atmosphere of freedom.

War

The most immediately dangerous of the admitted evils of our time is war. Another such holocaust as the titanic struggle through which we have just passed would put civilization itself in danger of immediate extinction. By all legitimate means we should favor its complete abolition. I hope we may soon reach the day when public quarrels will be settled as private quarrels are, by reference to properly constituted courts.

The Prohibitory Amendment

The second most pressing problem is enforcement of the law against the sale of intoxicating liquor. Banned by Constitutional amendment, let us keep it outlawed by every lawful means in our power. Insidious and desperate methods are being employed to nullify the amendment. It will be a long-drawn and possibly for a while doubtful battle. In the end however we shall triumph if we only keep our forces united and determined.

Respect for Law

The conflict to enforce prohibition brings another problem into prominence—respect for and obedience to law. This is the very foundation of our social well-being and national perpetuity. Let us make no mistake. He who advises contempt for law because he does not favor the law is breaking down our social and political structure. Lawlessness, whether by liquor drinkers, labor unions seeking to dominate industry, or capital seeking undue advantages, is dangerous, destructive and un-American.

Industrial Peace

The third great question now troubling the world is that of industrial justice and peace. While primarily economic and social, it is admitted that this question has numerous moral implications. Its chief raw materials are men and women, and men and women are souls attached to pocketbooks. Moreover, the Church deals in these same souls that struggle for a living in the market place.

But when we engage in disputed economic questions we encounter debate, hostility and violent antagonisms. It requires no small degree of wisdom and courage to maintain our high social and ethical ideals in a world torn by intense industrial conflicts.

Is there not a divinely given panacea, one to which we can all give the unquestioned allegiance of our souls, the ultimate solution of the whole great industrial problem—the Golden Rule? Unless you can get that into the souls of men, all sentimental appeals, all church pronouncements, even legislation, will not cure the evils of our industrial organization. With it all reforms become possible. Co-operation between employers and employees, banishment of unjust practises and conditions, proper remuneration for labor, all are contained in a simple program of a simple Nazarene nineteen centuries ago.

This Golden Rule, this spirit of Brotherhood in

the souls of men, is the only thing that means peace. Peace to the Hun in his rude hut on the Danube. Peace to the peasant on Russian steppes. Peace to the Ruhr, with its smoking chimneys and clanging steel. Peace to French wine grower and English cotton spinner. Peace in the troubled ranks of labor and in the gilded capitals of wealth. Peace now and hereafter. Peace to the sorely wounded spirit of man.

I hope we all realize that it would be suicidal for any Church to confess that material and social reforms alone will solve the problems of society. That is a materialistic philosophy directly opposed to the theory of a Church as a spiritual organization. A generation ago a wave of materialism nearly submerged the Christian world. Against it we must still struggle with all our might. Curing poverty will help, social adjustments and reforms must be encouraged. But let it not be forgotten that the salvation of society does not lie in the hands of the sociologists, the lawyers or the political economists. It lies in the hands of Christian ministers, in religion creating the ideals, the atmosphere, and the personalities of the world. If this be not true all Churches are useless and all religion a fable.

Let us go about our business soberly, earnestly, dreaming dreams yet doing prosaic things from day to day, conserving the good, loving the truth, proudly resolving to make the world better, transforming thought into deed, nobly striving for the generous sympathy which shall include all men in its magic spirit.

And how many forces there are to help humanity on its future way. High above the strident voices of our age, the rage of lust, the greed and passion, are the luminous white lights along the road. Great poems shining clear as diamonds; great plays preaching noble lessons through many pulpits; great personalities, incarnating the ideals born in the brain of philosopher, saint or sage. These start men toward far horizons and together with religion make up the superb choruses of life, cheering humanity on its weary way.

There are some I know who believe that a Church ought to discard all organization and machinery. They say let us sow the seed and let Providence provide the harvest.

I think I do not under appreciate such, and with their ultimate purpose I profess myself in entire harmony. I say as emphatically as I can that the dynamic of religion is its spiritual content and never must we subordinate the dynamics of religion to its mechanics.

But in a hard and selfish world things are accomplished by concentrated effort. Few of us can be Wilberforces or Wendell Phillipses. Most men must harness themselves into a cart that travels their way and pull the best they can. For myself I prefer in prosaic fashion to follow Kipling's advice,

> "As I grow older,
> To skin my shoulder,
> On the world's great wheel in my chosen line,"

believing that in so doing I am bringing the kingdom a little nearer to famishing souls.

NEW YORK STATE CONVENTION

G. D. Walker

The 98th annual session of the New York State Convention met Oct. 10 and 11 in the Church of the Reconciliation, Utica.

On the evening of Oct. 10 the Convention dinner was served in the parish house, followed by notable addresses. The Rev. Thomas Saunders, the new minister of our Utica church, welcomed the delegates to the church and the city. The response was made by the president, Mr. Abram Zoller. Dr. Harry Westbrook Reed of Watertown, who for the past two years has been seriously ill, then gave a most interesting and soul stirring address. His speech brought us at once to one of the high points in the Convention. Following Dr. Reed, speeches were made by Dr. Sykes of St. Lawrence, the Rev. John Sayles of Mount Vernon, Dr. Atwood of St. Lawrence and Dr. Potterton of Brooklyn. Mr. Ralph Jones, a prominent layman of the Utica parish, presided at the dinner. About 150 were present.

At the beginning of the dinner the president, Mr. Zoller, called the Convention to order and appointed the seassionl committees. He then ordered a recess of the Convention until 9 a. m., Oct. 11.

The Convention opened on the morning of Oct. 11 with a song service. The Rev. Harriet E. Druley read a lesson from the Scriptures and the Rev. O. F. Alvord offered prayer. The president then called for reports.

These reports, from the Executive Board, the Treasurer, the Fellowship Committee and the State Superintendent, occupied most of the morning until the time for the Convention Church service.

The Convention Church service was under the direction of Mr. Saunders, who read the Scripture. Rev. J. A. Judge of Oneonta offered prayer. The occasional sermon was preached by Dr. Betts with his usual force and eloquence. The offering for the Ministers' Pension Fund was received. The final total of this offering is a little less than $700. Dr. Reed of Watertown assisted by the Rev. H. M. Cary of Little Falls administered holy communion.

The afternoon session of the Convention opened at 2 with Scripture reading by the Rev. DeWitt Lamphear and prayer by the Rev. Charles H. Vail. The Committee on Official Reports submitted recommendations as follows: Commending the treasurer's report and recognizing the genius, devotion and accuracy of the treasurer, Mr. Lynn S. Randall; recommending the appointment of a committee to confer with the officials of the Ohio Convention regarding the chest plan and the adoption of a plan to fit the needs of our Convention; recommending the appointment of a committee to prepare a program for the 100th anniversary of our Church, to be presented to the next Convention; approving the action of the State Sunday School Convention in recommending week day religious instruction in cooperation with the public schools and recommending that the General Sunday School Association work out a plan to put this in effect; urging this Convention to investigate the possibility of establishing a student pastorate at Cornell University in cooperation with the Unitarians; commending the excellent work of the State Superintendent; recommending that the President appoint a commission to study the problem of the rural churches; approving the plan of bringing a team of speakers to the association meetings and suggesting that the dates be made earlier; heartily endorsing the Ministers' Pension Fund and suggesting the appointment of a commission to work out a plan whereby the fund may be completed and the plan put into operation by our 100th anniversary; recommending the appointment of committees and commissions to study and promote the action contemplated by a meeting of the ministers of New York State at which the subject of a program for extended religious activities was considered. These recommendations as adopted become the official business of the Convention.

The Committee on Resolutions submitted the following resolutions which were unanimously adopted: Recording sincere appreciation of the hospitality of the pastor and people of the

Church of Reconciliation; stating that the successful efforts of the publishers and editors to make the *Universalist Leader* thoroughly progressive and the equal of any religious weekly in the country deserve the most loyal support of all Universalists, and urging our ministers frequently to call attention to it from their pulpits; endorsing the restatement of Universalist faith and practise adopted by the Board of Trustees of the General Convention, but expressing the conviction that neither this nor any other formal statement of faith should be made a basis for membership in the Universalist Church; expressing the belief that the time has come for the creation and developing of a World Court and system of international jurisprudence; expressing sympathy with the Japanese people and especially with the members of the Universalist Church in that country, urging contributions for the work of reconstruction, and recommending that a careful study of the field be made before rebuilding the Tokyo church.

At 4.30 the Convention listened to two most inspiring and interesting addresses by Dr. Marshall and Dr. Lowe of Boston. It is always a pleasure for New York State Universalists to have these gentlemen present.

Mrs. Cate was called upon and made a most earnest plea for our interest in the young men of Japan.

At the evening session addresses were made by Dr. Thomas Edward Potterton of Brooklyn and Dr. Laidlaw of New York. Dr. Laidlaw is one of the few men who can make statistics interesting, and he quite charmed his audience by the manner in which he presented the facts dealing with the immigration problem as it relates to American ideals. Dr. Potterton never fails to bring a message full of wisdom and confidence. He was in his usual delightful mood and his address was a fitting climax to a most interesting session.

The following officers were elected: President, Mr. Abram Zoller; vice-president, Rev. J. M. Atwood, D. D.; secretary, Rev. G. D. Walker; treasurer, Mr. Lynn S. Randall; trustees, Rev. F. W. Betts, D. D., Mr. Fay C. Parsons; Fellowship Committee, Rev. Charles Kramer, Rev. H. F. Moulton, Rev. Thomas Saunders, Mr. George H. Bowers, Mr. Fred B. Chapin; trustees Clinton Liberal Institute, Rev. H. P. Morrell, Rev. O. F. Alvord, Mr. A. T. Foster, Mr. Henry Low; preacher of occasional sermon, Rev. Charles Kramer; place of next Convention Rochester.

It was a successful session. The audience was not as large as we have had at times but it was good. There were some words spoken which some of us will not soon forget. Dr. Reed's address will linger in our memory as will several of the other addresses at the dinner. We shall not forget the sermon by Dr. Betts nor shall we forget the magnificent appeal made by the Rev. Percy Clark for a student pastorate at Cornell University.

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MISSOURI UNIVERSALIST CONVENTION

James Houghton

The annual session of the Missouri State Convention was held in the Elmer parish Oct. 12 to 14. This church has entertained the state body oftener than any other church in the commonwealth.

An excellent program had been arranged and a good attendance was promised. However, as nearly all delegates had planned to come by automobile, a heavy rain which fell continuously from Thursday night to Saturday night rendered the attendance small. Many even in the local parish were unable to attend before Sunday.

Sunday morning broke clear and mild and a number came even from a distance for the services of worship. Dr. E. M. Nighbert brought over the Queen City contingent in his touring car, spending four strenuous hours on a road which the doctor said is forty miles long, but he knew not how deep as he had not been all the way down.

Dr. A. C. Elliff (Congregationalist) of Livonia, who was to have given both a lecture and a sermon, was prevented by ill health. This was a real disappointment. Dr. Elliff is an able speaker and a staunch friend of our church.

Speakers from out of the state were the Rev. William Gaskin, pastor of our church in Hutchinson, Kans., and the Rev. Lavern McDavitt of Knoxville, Ill.

The reports were encouraging, especially those relating to the superintendency and to the Convention finances.

A movement was inaugurated looking to a systematic and thorough method of providing for the Convention budget, for the enlarging of the permanent funds, and for more generous support of the Superintendent.

Dr. Ida M. Nulton of Livonia was elected president and Thomas W. McDavitt of Elmer secretary. Other officers are: Treasurer, Fred N. McDavitt of La Plata; chairman Board of Trustees, William H. McDavitt, of Elmer; chairman Fellowship Committee, Rev. B. B. Tout of Archie.

On Sunday morning a surprisingly good number were in attendance. The services were in charge of the pastor, the Rev. James Houghton. The sermon by the Rev. William Gaskin was a message to strengthen and inspire.

At 2.30 p. m. Lavern McDavitt, who had come home to commune with us among old friends and scenes of earlier years, gave an address. Again at 7.30 Mr. Gaskin preached.

On every hand we heard our people saying—and I think the verdict was unanimous—"We have had a good Convention."

All eyes are already turned to Kansas City, the scene of the 1924 Convention to be held the first week in October.

* * *

LAW ENFORCEMENT

How You Can Help Individually

1. Give your co-operation and assistance to all enforcement officers.
2. Publicly and privately register your sentiment in favor of vigorous enforcement of the law.
3. Serve on juries, when called.
4. Express your opinion to the editor of your paper.
5. Encourage public officials.
6. Acquaint yourself with the facts in order to refute the misrepresentations of propagandists.
7. Affiliate with those societies and organizations that have for their purpose the inculcating of the spirit of respect for law in both young and old.
8. Keep your daily conduct in strict obedience to the law, thus creating an example to others on the proper attitude toward the law.

Co-operation with Enforcement Officials

1. Confer with the prosecuting attorney, executive officer, or county judge as to the best methods of co-operation.
2. Report evidence of law violations to the local officials whose duty it is to enforce the law.
3. When additional legal counsel is needed or the co-operation of state or federal officers, write to state enforcement headquarters, if no local attorney will advise you.
4. Keep a complete roster of all enforcement officials in your city and county. Send them helpful information, encouraging news items on law enforcement, and appreciative letters, showing your interest in their efforts. Keep in weekly touch with the local law enforcement office to see what is needed.
5. Secure lists of convictions and tabulate arrests for drunkenness and crimes from court dockets and police departments each month or quarter, and report to state enforcement headquarters.
6. Follow up cases where sentence is suspended during good behavior, and report violations of court order.
7. Notify prosecuting officers when parties are arrested for second offense, as, if the fact is proved, a more severe penalty is provided for such cases.
8. Send evidence of law violations by permit holders to state enforcement headquarters.
9. Information concerning law violations should be given to owners of buildings.

Among Our Churches

Church News and Interests

Michigan

Lansing.—Rev. G. H. Ashworth, pastor. The recent annual meeting was the seventy-fifth of the church organization, and the fourth of the present pastorate. Reports showed a prosperous condition in all departments. Besides meeting all current expenses payments have been made on notes, improvements, sewer assessments, etc. The Mission Circle presented Mrs. Ashworth with life membership in the state and national missionary societies.

New York

Auburn.—Rev. Chas. H. Vail, D. D., pastor. The King's Daughters and Sons held their annual banquet Oct. 16. Seventy-five of the faithful sat down to a bountiful repast. The Y. P. C. U. held their annual banquet Oct. 19. Some fifty attended. The programs of toasts and music were thoroughly enjoyed at both banquets. The King's Daughters and Sons held a very successful home-cooked food sale in the basement of the big department store, the management giving the space to the public for this purpose to bring customers in their basement department, and the King's Daughters held another sale there Saturday, Oct. 27, for the benefit of the Sunday school Christmas fund. The plan has worked out so well that the King's Daughters, the Ladies' Aid, and the Unity Class have agreed to unite their efforts and hold a food sale in the Big Store once a month. Mr. Clifton Mallory, the noted comedian, is directing a dramatic entertainment to be given sometime next month, in Murray Hall, the entertainment room connected with our church.

Lockport.—Rev. Edward Ellis began his work as pastor of the Lockport church Sunday, Oct. 14. The subject of his sermon was "Dreamers." Beginning Oct. 28 he will deliver a series of sermons on "Life's Great Questions."

Nova Scotia

Halifax.—Rev. Oluf Tandberg, pastor. Our pastor and wife, back from their summer's vacation with renewed health and strength, are putting new life into the church work. Rally Day for church and Sunday school was most successfully celebrated, and a happy and entirely unprecedented event was a real union of the north and west side Sunday schools held in the largest Presbyterian church, in which our school was invited to join. Our pastor was an active member of the committee of arrangements, and was also one of the three pastors to give short addresses. Our new Sunday school superintendent, Miss Bowes, together with our pastor, has given our Sunday school library a thorough overhauling and an up-to-date catalogue is about ready to be printed. Quite a large number of books have recently been added, and more are to follow. "The Woman's Club" of the church has given $75 to the church treasury and $5 to the Red Cross for Japan, in addition to the church collection taken for this purpose. A successful rummage sale has just been held with an auxiliary "pantry sale" in the church parlor. Our pastor's wife, Mrs. Tandberg, has been elected to the board of directors of the Young Woman's Christian Association. At the Junior service and Sunday school session of this church, held at 11 o'clock each Sunday morning, after the opening exercises in which all unite and in which the music—led by the church choir—is a prominent feature, a fifteen minute address is given by the pastor of such interest that the adult membership has quite doubled in attendance. The Y. P. C. U., led this year by Miss Ethel Harris, holds regular weekly meetings immediately after the evening preaching service.

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DEATH OF DR. R. A. GREENE

The Rev. Ransom A. Greene, D. D., for many years pastor of our church at Charlestown, Mass., being made pastor emeritus in 1922, died at his home in Medford, Mass., Oct. 27.

* *

CHRISTENINGS

Previously reported, 791. Gorham, N. H., 6. Total, 797.

Notices

CONNECTICUT MID-YEAR CONFERENCE

The Connecticut Mid-year Conference will meet in the church at Bridgeport on Wednesday, Nov. 14. All friends of the faith are cordially invited to attend.

2.30 p. m. Devotional service. Address, the Rev. Hazel I. Kirk. "Instruction Through Story Telling," Mrs. Maude B. Foster of Norwich. "Impressions and Expressions," Mrs. Mary I. Chamberlain, Boston, Mass. "Modern Management of the Sunday School," Carl A. Hempel, Lynn, Mass.

6 p. m. Supper served by the ladies of the church at 50 cents per plate.

7.45 p. m. Address, "The Foolishness of Preaching," Rev. A. W. Grose, D. D., Brooklyn, N. Y.

Theodore A. Fischer, Secretary.

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UNIVERSALIST LITERATURE WANTED

Mrs. A. L. Cole, Box 83, Newcastle, Young Co., Texas, has accepted the office of chairman of the P. O. Mission of Texas and will be pleased to receive *Leaders, Onwards, Myrtles* and other Universalist literature for distribution in Texas and near by states.

* *

MAINE FELLOWSHIP COMMITTEE

The Rev. B. F. McIntire and the Rev. Alfred S. Cole have been transferred to the Massachusetts Universalist Convention, under date of Oct. 4, 1923.

The Rev. Walter W. Wolfe has been received into the fellowship of the Maine Convention from Massachusetts, as of date Oct. 15, 1923.

Harry F. Shook, Secretary.

DENOMINATIONAL CALENDAR

Nov. 8-11, 1923. Alabama State Convention.

* *

STUDENTS COMING TO BOSTON

We know that many students from Universalist families will come to Boston this fall. The undersigned will appreciate being advised of same by parents, friends, or ministers.

Rev. Fred Atkins Moore.
Beacon Universalist Church,
286 Harvard St., Brookline, Mass.

* *

FLORIDA STATE CONVENTION

The Universalist State Convention of Florida will be held in the Universalist church at DeFuniak Springs, Nov. 16 to 18 inclusive. It is hoped that the several churches of our faith located in Florida will send full delegations, and isolated Universalists throughout the state are cordially invited and urged to attend. A warm invitation is likewise extended to Universalists outside our state lines.

A. Arnold Ross, Pastor.

* *

NEW YORK FELLOWSHIP COMMITTEE

Letters of license granted to Ethel A. Knapp (renewal), Edward Ellis (renewal), Orin Abbott Stone and Gustav Ulrich.

Letters of transfer granted Rev. L. C. Nichols to Massachusetts, Rev. Helene Ulrich to New Hampshire.

Accepted on letter of transfer from Massachusetts, Rev. Cephas B. Lynn.

George H. Bowers, Secretary.

Obituary

Mary Beardsley

The village of Huntertown, Allen County, Ind., is a very modest place, but as a town it has a history antedating that of Ft. Wayne, its near neighbor and now an important city.

To this place there came in earliest pioneer days, from Watertown, N. Y., Ephraim Dunten and his family.

To a daughter, Nancy, and her husband Albert Wood was born Oct. 1, 1833, a daughter, Mary Jane, the first white child born in Perry Township. And she remained a citizen of the town during the ninety years of her life.

On July 26, 1849, Mary Jane Wood married James O. Beardsley, with whom she lived twenty-nine years until the husband's death in 1878.

Mr. and Mrs. Beardsley were charter members of the Huntertown Universalist church, and for the church Mrs. Beardsley labored faithfully so long as her strength permitted. The home of the Beardsleys was always the home of the pastor.

She was always found among the delegates to the Universalist Conventions of Indiana and to that body she left her home and all her estate.

At ninety years she went to the home of many mansions.

Interment was made in the beautiful Huntertown Cemetery amid the pleasant scenes of her long life.

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MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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Crackling

Efficiency expert (to Central): "Would you mind if I gave you the number all five times at once?"—*Life.*

* *

The automobile always beats the train to the crossing, barring accidents.—*Detroit News.*

* *

Efficiency Expert: "You are wasting too much time on your personal appearance."

Stenographer: "It's not wasted. I've only been here six months and I'm already engaged to the junior partner."—*The American Legion Weekly.*

* *

"Ah, I wish I could find some place where I could be cut off entirely from the world."

"Try a telephone booth."—*Kasper (Stockholm).*

* *

First Steno: "The idea of your working steady eight hours a day! I would not think of such a thing!"

Second Steno: "Neither would I. It was the boss that thought of it."—*Town Topics.*

* *

Life Insurance Agent: "One moment, sir, before I fill in your application. What make of car do you drive?"

Client: "I don't drive any—I hate them!"

Life Insurance Agent: "Sorry, but our company no longer insures pedestrians!"—*The Passing Show (London).*

* *

Passenger (fumbling through pockets): "I'm afraid I've lost my ticket."

Irate Conductor: "What do you mean, lost it? You couldn't lose a ticket a yard long."

Passenger: "I couldn't, hey? Say, you don't know me. I lost a bass drum once."—*Columbus (Ind.) Ledger.*

* *

"What does the professor of Greek get?"

"Oh, about $3,000 a year."

"And the football coach?"

"About $12,000 a year."

"Quite a discrepancy."

"Well, did you ever hear 40,000 people cheering a Greek recitation?"—*Exchange.*

* *

Adam (during the first spat): "Always keep in mind, lady, that you were made for me—not I for you. Get me?"

Eve: "I got you all right, but you ought to know I had no choice in the matter."—*Exchange.*

* *

"Yes," said the specialist. "I can cure you."

"What will it cost?" asked the sick man faintly.

"Ninety-five dollars."

"You will have to shade your price a little," replied the purchasing agent, "I have a better bid from the undertaker."—*The New Success.*

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